चण्डेश्वर–विरचिता

रत्नदीपिका

CRITICALLY EDITED BY

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FOREWORD

We are glad to publish the 'Ratnadîpikā' of Chaṇḍeśwara. The work is rare and as its critical edition was needed we have undertaken its publication. Dr. V. W. Karambelkar has edited the text and has written an exhaustive introduction dealing with the various aspects of what was then called "science of jewellery." We hope it would be found useful. This is a work of its own kind and we are anxious to publish other ancient Indian works dealing with technical matters.

Nagpur,
15th February, 1957.

K. T. MANGALMURTI
Vice-Chancellor,
Nagpur University.

PREFACE

Four Mss. have been collated for the present edition of the Ratnadipika by Chandesvara. They are:

1. B.O.R.I. Ms. No. 117 of 1873-74 - A.
2. B.O.R.I. Ms. No. 976 of 1887-91 - B.
3. Nagpur University Ms. No. Acc. No. 2200 F. 15 - C.
4. Madras Govt. Oriental Series - printed Text No. lxxviii (1951). (which is based upon a paper Ms. of Cochinajugannathapuram) - D.

All the four agree in majority of points but differ in a large number of important and unimportant readings. The methods of their writing, the extent of their folia, their size are all different.

A – Size - 10″ × 4½″ - 6 leaves; is well preserved and beautifully written Ms. The writing is with Pṛṣṭhamātrās and it was complete in Samvat 1853. The scribe has taken pains to decorate the Ms. in margins. The titles of the chapters, here are in red ink and the colophon too. Ms. A is followed in the main.

B. – is full of errors of all sorts. Even its title is wrong. It is called the 'Ratnaparikṣā' by Agasti which it is not. Its hand-writing too, is illegible. But it is very helpful in many respects. It has made many valuable additions to the text and is thus complementary to *A*.

C. – is in the most fragmentary form. It, too is superscribed with the words 'Ratnaparikṣā'. The Ms. was secured from the collection of the Mangrulkar family of Nagpur.

D. – The printed copy of the Madras Govt. Oriental Series, contains a number of interpolations which are here marked in the footnotes. I got an opportunity to correct many a wrong reading found in *D* with the help of *A*, *B* and *C*.

The contents are noted by me; they are not in the original Mss. The numbering of the Vss. is also done by me serially.

चण्डेश्वर

Aufrecht mentions three authors of the name चण्डेश्वर but he does not mention रत्नदीपिका under any one of them, nor does he mention this work independently. This only means that he had not come across the work. From the text of the रत्नदीपिका that is before us, it becomes very clear that श्रीमान् चण्डेश्वर the author was a man of opulance ; he had opportunities to observe jewels of different varieties. Again, though not expressly mentioned, he seems to draw abundantly on the ancient works such as, गरुडपुराण, बृहत्संहिता, मानसोल्लास etc. for the materials. Hence, it would not be too much to assume that चण्डेश्वर lived in the Mediaeval period i.e., 1300–1400 A.C. and was himself either a prince or a minister to some prince.

Happily we know of चण्डेश्वर मन्त्रिन् the author of the स्मृति digest called 'रत्नाकर' divided into seven sections- कृत्यरत्नाकर, दान०, व्यवहार०, शुद्धि०, पूजा०, विवाद०, and गृहस्थ०. The colophons of some of these इति सप्रक्रिय महासान्धिविग्रहिकठक्कुर श्रीवीरात्मज श्रीचण्डेश्वरविरचिते give the name of his father as श्रीवीरेश्वर and his family name as ठक्कुर. In the Introduction to the राजनीतिरत्नाकर by this same श्री चण्डेश्वर, K. P. Jayaswal informs us that the members of the family of चण्डेश्वर held high posts at the court of the कर्णाट King of मिथिला, चण्डेश्वर's grand-father देवादित्य, father वीरेश्वर and himself चण्डेश्वर were ministers of peace and war at the Mithila court. According to the Mithila Chronicles the कर्णाट king हरिसिंहदेव came to the throne about 1304 AC.; he retired before the imperial forces from Delhi in 1324

A.C. and established himself in Nepal. चण्डेश्वर became his minister in or about 1310 A.C. He having completed a successful expedition into Nepal, performed the तुलादानविधि.

The ठक्कुर family of Mithila was noted for culture and literary achivements. चण्डेश्वर's father वीरेश्वर and his uncle गणेश्वर were noted authors. His was an orthodox family and the greatest in scholarship was चण्डेश्वर. The पुरुषपरीक्षा of विद्यापति makes हरसिंहदेव of Mithila a contemporary of the यादव king रामदेवराय of देवगिरि ; thus चण्डेश्वर belonged to the age of हेमाद्रि the master-digest-writer. Like the चतुर्वर्ग-चिन्तामणि of हेमाद्रि the seven-fold रत्नाकर of चण्डेश्वर is entirely made up of borrowings from ancient sources. Similarly he seems to have compiled this रत्नदीपिका. Such names as रत्नाकर, रत्नदीपिका probably appealed to his fancy. The तुलादानविधि which he himself performed (3 Vs. at the beginning of दानरत्नाकर) is also referred to in the beginning of the रत्नदीपिका.

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INTRODUCTION

STUDIES IN THE RATNAŚĀSTRA

PART I

The Back-ground:

The Ratnaśāstra or the art of a jeweller is one of the oldest in the world. Ever since the dawn of civilization, precious stones have been a means of expressing the softer sentiments of mankind. They have been emblems of various human ideals. All ancient civilizations, the Sumerian, the Chinese, the Chaldean the Egyptian, the Greek and the Roman, have left evidence, though scattered, of their lavish use of jewels. It can be ascertained both from Indian and foreign literary sources that the east and particularly India was the centre of commerce in precious stones in ancient times. India was the original home of diamonds. Besides indirect proofs that the east was the source whence diamonds and other gems went to Europe, definite references to India and in India, to the eastern coastal region, are found in Greek and Roman works.

Thus to begin with, the bas-reliefs of Temple of Deirel-Bahar at Thebes in Egypt represent the conquest of the land of Pun under Hatasu, according to Lenormant. In the abundant booty in that conquest precious stones appeared prominently, for that commodity was the chief item of trade between India and Egypt from the earliest times. "Babylon obtained precious stones and dogs from India" states Herodotus. Pliny, that industrious compiler, has given an extraordinary amount of information regarding gems of Indian origin. Megasthenes, Ptolemy and others who wrote about India in different centuries have all pointed out and praised India's wealth in jewels. In the 7th century A.C. the Arabs traded with India and the Arab travellers like Abu Seid al Hassan of Giraf of Masudi wrote fantastic histories of India with "Meadows of Gold and Mines of Jewels." In a Persian work on precious stones written by

Muhammad Bin Mansur in the 13th century[1] A.C., it is stated, "In the eastern parts of India, there is a deep ravine, inhabited by serpents where diamonds are produced." Another traveller of the same century Marco Polo, tells his countrymen how those Indian diamonds which were carried to Europe were as it were the refuse of the finer stones, which went to the 'Great Kaan' and other kings and princes. Ferishta,[2] the Indian historian of the 15th century speaks of the great wealth of precious stones and metals possessed by the princes of the south. Thus before Garcia de Orta (A.C. 1565) the Portugese physician to the viceroy at Goa, who fully described the Indian mines of gems for the first time, the facts and legends about them were confused. Sindbad's account of the "Valley of Diamonds" is explained by V. Ball as originating in the Indian practice of sacrificing cattle to the evil spirits when a new mine was opened. The birds of prey would naturally carry off the flesh and this may have given rise to the tale of the eagles carrying diamonds adhering to the pieces of flesh.

Literature of the science:

In India gems were looked upon not only as princely treasure or as a commodity of commerce but also as something sacred and auspicious. From the very first verse of the Rig Veda down to the very vast Vedic, Epic and classical literature of Sanskrit, there are to be found references to the Ratnas[3] or Jewels used for sacred or secular purposes. Indeed, from the most ancient times the Indian Aryans knew the value of the precious stones, carefully collected and preserved them and

1. 'Asiatic Journal' Vol. IX (1820) p. 345.
2. "History" ed. by J. Briggs (London 1819). Vol. II p. 261.
3. Ratna, from the root √ram + t + kvan, is a word used very broadly in Sanskrit literature. Mallinātha following Amarakosa defines it as 'that which is the best in its class.' The BS (79·2) knows the wider application of the word wherein it is used in connection with the best woman or man or elephant or horse etc., and restricts its use to such Ratnas as diamond etc. A jewel is called Ratna because persons desirous of wealth are pleased with it and also because it gives pleasure of sight to him who looks at it. (NR).

critically studied them. Taking into account all the specific uses which jewels were put to (RRS. 4-7.) they evolved a special science or rather the art of testing gems. As to how and to what extent they applied themselves to this science is witnessed from the abundant literature that is available to us either in print or Mss. Not only do we come across large and small sections on Ratnaparīkṣā in the Purāṇas like Garuḍa, Agni, Viṣṇudharma, Skanda and chapters of various sizes in works like the Arthaśāstra of Kauṭilya, the Bṛhatsaṃhitā of Varāhamihira, the Śukranīti, Manasollāsa of Soma the Chalukya, the Yuktikalpataru of Bhoja[4] and works on Medicine but there are also independent treatises like the Ratnaparīkṣā by Agastya[5], the Ratnasāstra of Buddhabhaṭa,[6] the Navaratna-parīkṣā by Nārayāṇa and the anonymous Samastāratnaparīkṣa, Manimālā, Maṇimāhātmya, Ratnarahasya, Muhurāparīkṣa etc. The Ratnadipikā by Chandeśvara is also an independent treatise of considerable importance. Some other works on the subject are awaiting publication and a larger number is still unknown.

This ancient science in Sanskrit, has attracted little attention of modern scholars. Till now very few efforts have been made to arrange the vast material and the few that have been made are incomplete. The "Ratnapradīpa" by M. L. Khambete (in Marathi) in two volumes is a compendium of materials bearing on gems collected with a commercial point of view. In spite of its limitations, it has brought into Marathi almost all the important facts connected with this science touched upon by Louis Finot in his French work "Les Lapidaris Indians" and also by S. M. Tagore in his "Manimālā". The latter work contains extracts from many an unpublished text.[7]

4. Mallinātha quotes Bhoja on Kumārasaṁbhava I. 23 and also see Kālidāsa - Kumārasaṁbhava I. 23; Srīharṣa - Naiṣadha XII 55; Māgha XIII. 58.
5. Mallinātha quotes Agastya on Māgha I. 16; IV. 44; Kumāra I. 5.
6. Mallinātha knows Buddhabhata, of Kumāra I, 23.
7. Also "Early Notices of Metals and Jewels in India". V. Ball. Ind. Ant. xiii, pp 228 - 248.

In addition to the independent works [8] bearing on this science, works on medicine, Dharmaśāstra and Jyotiṣa, are also seen to contain exhaustive discussions on the merits and demerits of the precious stones from their individual point of view. The works on Polity treat them as a part of the royal treasure: the works on medicine required a closer study of gems with specific reference to their properties and the chemical processes through which the gems are to pass before they became fit for being used in medical preparations; the works on Dharmaśāstra and Jyotiṣa interest themselves in gems because according to them this or that crystal is dear to this or that divinity or planet and helped to mitigate or strengthen their influence; they therefore, recommend Dānas of gems and wearing them in ornaments. Thus in ancient India Ratnaśāstra received a further development from the medical, ritualistic, political and astrological uses of gems. [9]

Superstitions:

The Indian Aryans always looked upon gems with superstition. Each gem carries associations auspicious or otherwise. Sanskrit Literature abounds in references to the good and bad effects of precious stones on the wearer. The B.S. (79.1) states that a jewal with defects or inauspicious marks should never be used for it brings calamities and conversely a flawless one averts

8. Many of the so-called independent treatises are mere reproductions of the chapters on Ratnaparīkṣā from the Purāṇas. There are not even sufficient modifications to claim any originality. Even the standard works like BS. or M. are seen to draw upon ancient material. The BS. draws upon the KA; the YK is based mainly on the information supplied by the GP, VDP and other Purana chapters. Buddhabhaṭa's "Ratnaśāstra is prepared out of GP and BS.

9. During our times the gems have come to be used in a wider field in science and commerce. Diamond tools and dies have made possible precise commercial developments. The infinitesimal wires used in electricity and radio are drawn through diamond dies. Watches have their Jewel-points and bearings. The card of the magnetic compass rests on a sapphire pivot. It has been computed that a modern battle-ship has upwords of 4000 rubies hidden in the secrets of the ship's many delicate instruments.

them. An expert should, therefore, be consulted before using a gem. The GP. (70.29,31) makes this point clear. Almost all the authorities on Ratnaśāstra warn that a woman desirous of a son should not use a diamond (SN. 4.2.53). Thus it is believed that each and every stone has some hidden potency for good or evil. Some may ward off ghosts and goblins, others may resist poison or curb and cure diseases; yet others may wipe off sins and fight with hostile Atharvan witchcraft and even ordinary sorcery. More concrete blessings are conferred upon human beings by some precious stones. Thus they give health, wealth, prosperity and longevity, wife and sons. The Maṇimāhātmy [10] is entirely devoted to the enumeration of such blessings.

The Scope of the Science:

The Ratnaśāstra or the science of jewels can then be imagined to be a natural outcome of so much popularity of the precious stones. In its initial stages, the science went by the name of Ratnaparīkṣā–the art of examining gems but later on it assumed the form and bullk of a fully developed science. Its scope is indicated in the standard works (GP. 68. 11; M.2.4.402, 422). Sources and qualities, colours and shades, merits and defects, effects and influences, weight and value are some of the main topics of the Ratnaśāstra. The experts were called Ratnakuśalas, Ratnaśāstrajñas etc., but the AM [11] gives a special term for the experts or their group–'Mandali.'. A precious stone is examined internally and externally by Maṇḍali. "Hear, Ye sages! the examination of a jewel is done by Maṇḍali; by which prices are fixed of the gems of distant islands and by which eightfold examination of gems is carried on." (Agastya). Nāma Rūpa, Utpatti, Guṇa, Doṣa. Tulā, Mūlya and Śubhāśubha are the eight points in the examination. The most difficult part of the art of a Ratnavid is the fixation of price. Even Agastya, the venerable sage to whom this science is traditionally attributed, admits: "A man becomes perfect in the science theoreti-

10. BORI. MS. No. 189 / of 1892–95

11. Agastyamata — BORI. MS. No. 976 / of 1887–91

cally by a study of the texts but he should not dare to fix the value of gems alone even if I were that person". To know whether the stone is genuine or artificial, whether it is of a higher or lower grade, defective or faultless, rises in value according to this or that shade of colour, whether auspicious or not—all these matters are too uncertain to risk one's opinion, all by oneself. Hence Ratnaparīkṣā is a matter for the Maṇḍali which clearly consisted of more than one expert. The GP. (68.14), the SN. and other works also propose a gem to many critics for examination.

The Origin of Gems:

The ancient authors indulge in giving anecdotes about the origin of gems. In the Navalaparīkṣā of Nārāyaṇa,[12] first describes the earth "Ratnagarbhā" (holding jewels with her) and then relates the story of a demon named Vajra. But the GP. (I.68) details the story of the origin of gems from the demon Bala. The Nighaṇṭa works generally state that the bones of the sage Dadhīchi turned into (diamonds). The BS. (79.3) mentions all these themes. Bhaṭṭotpala, the commentator of the BS. also summarizes the anecdote of the demon Bala.

'Formerly there was a demon by name Bala; he became so powerful that he conquered the kingdom of heaven after defeating Indra and other gods; he thus became the master of the three worlds; the gods finding themselves powerless before the mighty demon resorted to a trick; they approached the great demon as suppliants and begged him to become their sacrificial victim; Bala understood the trick but with characteristic magnanimity promised to offer himself as a victim in their sacrifice; he was then duly annointed and was killed on the alter; as he had promised to become a victim for the good of others, as his intention was noble and as he was offered in a pure sacrifice, his limbs, bones, blood, bile etc. turned into seeds of jewels. His bones became diamonds, his blood rubies, his bile emerald, his eyes sapphires, his nails beryls, his skin topaz etc.

12. Tanjore MSS. Library. B.N. 2030.

This transformation took place through the agency of gods, (GP).' The whole of this myth is reproduced in Bhoja's YK. and Buddhabhaṭa's Ratnaśāstra. The NR. adds that drops of nectar churned out of the ocean, turned into diamonds.

The outstanding Merits of Gems:

Beauty is the soul of precious stones. They are rare and they last long (except pearl and coral—ŚK). Bright colour, smooth and glossy surface, refulgent lustre, transparence and durability have made gems a perpetual attraction for human beings from the earliest times. The more attractive a gem is the higher is its price. The classification of the Mahāratnas and Uparatnas is based upon the attractive qualities of jewels. Every crystal possesses some colour in a lesser or greater degree but lustre constitutes its peculiar charm and that is the deciding factor in its valuation. Transparent jewels have naturally more lustre than the opaque ones. The Mahārātnas are, as a rule, of bright colour, of smooth appearance, of sufficient transparency, of prominent lustre, possessing various shades when polished and cut, and are hard and heavy (KA. II. 32; AP. 246.7; SN. 2.4.49. B.S. 81.3; M. 2.4.531; VDP. 2.15.7). *Vaimalya* (transparency), *Antahprabhatva* (refulgence), *Snigdhatva* (smoothness), "*Rāga* (colour), *Gaurava* (weight), *Kānti* (lustre), and *Kāṭhinya* (hardness) along with the absence of faults go to make a gem Mahāratna. The Uparatnas possess these merits in a lesser degree and have only a few of them.

The Number of Mahāratnas:

There is no unanimity of opinion among the authorities regarding the number of the Mahāratnas or the prominent (or Major) Gems. The K.A. mentions only some important ones such as the diamond, the ruby, etc., but does not give their exact number. The BS. gives a list of 22 gems but treats only of four (diamond, Ruby, pearl and emerald) which implies that in the opinion of Varāhamihira and in his age, the number of the Mahāratnas was four only. The AM. on the other hand

raises the number of the Mahāratnas to five : [13] Diamond, Ruby, Sapphire, Emerald and Pearl; and four Uparatnas—Jacinth, Topaz, Beryl and Coral. The independent treatises adhere to the opinion expressed by Agastya (Cf.RD). In certain works the place of pearl is given to Topaz in the list of the five Mahāratnas (NR). Later on nine was settled as the number of the auspicious Mahāratnas (SN. 4.2.41; TS. etc.) i.e. the four Uparatnas were converted into Mahāratnas. From such a gradual increase in the number of the Mahāratnas, it seems possible that in the beginning there was no such distinction as Mahāratnas and the Uparatnas. Evidence from the KA., BS. and the Purāṇas support this. But the ŚN. ascertains that the number is nine—not less nor more. So do the works on Jyotiṣa for the theory of nine gems fitted admirably to their nine planets. The NR. gives a variant list of the Great Nine Gems but the acknowledged ones are: *Vajra* (diamond), *Māṇikya* (ruby) *Mauktika* (Pearl), *Indranila* (Sapphire), *Maraktaka* (Emerald), *Puṣyarāga* (Topaz), *Vaidūrya* (Chrysoberyl) *Gomedaka* (Jacinth) and *Vidruma* (coral).

The Uparatnas:

The Uparatnas according to their lists, are so varied that their number swells above a century. In its Seventh Adhyāya the AM. mentions a total of sixty Uparatnas. If all the lists supplied by the general and technical works including the Purāṇas were brought together, we have, indeed, a very large number of Uparatnas. "From them the following can be considered as

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13. "Pañcharatnāni mukyāni choparatnachaṭuṣṭayaṁ."

14. अकीक, अंजनमूलक, अमृतांशुक अहिच्छत्रक, अंशुमाली, अंजन अशोक, अपराजित, अग्निपुलक, अश्मगर्भ, आलकन्दक, आभाङ्कर, इन्द्रपोषी, इन्द्रनील, उत्पल, उभापुष्पक, ओड्पुष्पकं, कंटकारिक, कुट्टिम, कुसुम, कर्कोद, कौरंटक कषायक, काचमणि, कर्पूराश्मा, कन्जल्ल, कूर्प, कर्कोटक, कौस्तुभ, क्षीरतैलस्फटिक, क्षीरपेक, खंज, खेवणी गरुड, गंगोदक, गंधशस्य, गन्ज, गन्धर्व, गिरिव्रज, गैरिकाख्य, गोक्षुर, गुणमाली, चन्द्रप्रभ, चिन्तामणि, ज्वरहर, जलनील, जलकान्त, ज्योतीरस, टिट्टिभ, तत्तूक, तापिच्छ, तित्तिर, तत्थुक, द्रुमामय,

important; *Vaikrānta* (also called Karketana, Gandharva—Tourmaline), *Pulaka* (Garnet), *Sūryakānta* (sun-stone), *Chandrakānta* (moon-stone), *Pilu* (Jade), *Pāribhadra* (Acquamarine), Sphaṭika (Quartz), Jyotirasa (Blood stone), Perojā (Turquoise) Vimalaka (Opal), Palañka (Onyx), Svarṇāṅgī (Chrysoprase) Saugandhika (Spinel), Kuruvinda (Rubicelle), Rudhirākṣa (Carnation) etc. Some of these are treated in detail in GP.; YK.; M. and the independent treatises.

In the extensive lists of the Uparatnas many remain unidentified. Such names as Sparśa, Kaustubha, Chintāmani may be merely mythical; the others like Sivañkara, Priyañkara, Bhadrañkara, may be merely poetical and some so-called Uparatnas are only varieties of the Major Gems. Thus for instance Padmarāga, Saugandhika and Kuruvinda are the three varieties of the Ruby, (Māṇikya-YK. 71. 73). Similarly Mārjāranetrī (Cat's Eye) is a variety of Vaidūrya (Beryl) or Pāribhadra (Aquamarine) is a variety of the Emerald. "Clever people prepare imitation gems" states the M. (2.4.532) and many Uparatnas may be such imitations. Hence before they are used in medical preparations or in ornaments, the gems are to be properly examined by the Maṇḍali (NR).

What is the relation between the Mahāratnas and the Uparatnas? The answer to this question is not far to seek. As a matter of fact there should not be any relation between

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देवेज्य, देवानन्द, दाडिम, धृतिकर नीलांग, पर्ण, पिण्ड, पीलु, पित्तक, प्रतिकूर्प, प्रियङ्कर, प्रभाङ्कर, पुष्टिकर, प्रभानाथ, बन्धुजीवी, ब्रह्ममय, ब्रह्ममणि, भद्रङ्कर, भल्लतक, भुजगेशमणि, भ्रामर, महाराजनगन्धि, महानील, मैलेयक, मणित्रिधा मसारगर्भ, मेचक, मनोहर, रक्ताख्य, राजवर्त, रिष्ट, राजमय, रुचक, रस, रागकर, रोगहर, राजमणि, लोहितयुक्त लामर, लोहिताक्ष, लोहिक, काल, विभवकर, विषहर, वायव्य, वीतशोक, वज्रमणि, शिखण्डक, शिखरि, शङ्ख, शुक्ति, शस्यक, शुक्तिचूर्णक, शिलाप्रवालक, शुक्रपुलक, शिवङ्कर, शधुहर, श्रीकांत, शील, शिबकान्त, श्वेतरुचि, शेष, शिरीषपुष्पक, सीमन्तमणि, सुगन्वी, स्पर्शमणि, सागरप्रभ, समुद्रनील, सोमलक, सील, सुलथक, सुगान्धिकूर्ष, सौभान्यकर, सुभग, हंसगर्भ, हंसमाली, etc., etc.

Prominent colour tinged with different hues is one of the most important factors which decide the grade, value, divinity, planet etc. of one and all the gems. A gem without such a tinge falls in price at once (GP. 70.34).

Gradation among Gems:

There are three grades among the major gems according to the ŚN. (4.2.47) and the diamond is classed by itself. The grades are :—

Ist grade—*Vajra* ;

IInd ,, *Māṇikya, Marakata, Mauktika* ;

IIIrd ,, *Indranila, Pusparāga, Vaidūrya* ;

IVth ,, *Gomeda, Pravāla.*

Such a gradation explains why the ancient works on Ratnaśāstra mentioned only four Mahāratnas. The gems of the first two grades are the most valued. It is already stated that the price of any gem is primarily dependent upon its colour and tinge (GP. 70.34). Then there are other conditions also which must be fulfilled before a gem is to fetch very high price. Weight, colour, shade, dimensions, shape are some of the deciding factors in the valuation of a gem (ŚN. 4.2.54). A stone small in size but heavy in weight fetches higher price and that which is big in dimensions but light in weight falls comparatively in price. The Gomeda and Pravāla possess least of these qualities and hence all the works on Ratnaśātra recommend price in silver for these gems. (ŚN).

Another important point must also be taken in consideration. The set of Nine Gems has a great internal classification-those that decay and those that do not decay. The ŚN. notices this distinction. "Except the pearl and coral, other Mahāratnas are imperishable", it states. The reason for this is not far to seek. The pearl and the coral are products of living creatures belonging to the sea; while the other stones are really stones excavated from mines. This Prāṇija and Khanija classification among

these gems is also a deciding factor in the fixation of prices. Pearl and coral lose their colour in course of time, they are breakable, and can be scratched. From the medical point of view, on the other hand, the Prāṇija gems are the most valued.

Shades and Divinities:

Various shades in the Mahāratnas are dear to different gods. The BS (99.8-10) gives a detailed statement on this point, though it refers to the diamond only, we can take the suggestion for the allotment of colours to gods in the cases of other gems too. The GP (68.21) and Buddhabhaṭa have done so. Following are the colours dear to different gods :

White	Blue	Green	Red	Brown	Yellow
|	|	|	|	|	|
Indra	Yama	Viṣṇu	Varuṇa	Agni	Vāyu

There is no unity of opinion on this point (GP.61.21). In this connection it may also be mentioned that Sphaṭika (Quartz) is the gem of "Śiva" obviously because it is white.

The distribution of nine gems among nine planets is also undoubtedly based on the similarity of colours. The fortunate coincidence of colours is the link between the Mahāratnas and Navagrahas. The ŚN (4.2.42-46) and following it all the works on Jyotiṣa (MM.4.9-11) allocate them to the nine planets in the following order :

Ruby	Pearl	Coral	Emerald	Topaz
|	|	|	|	|
Sun	Moon	Mars	Mercury	Jupiter

Diamond	Sapphire	Beryl	Jacinth
|	|	|	|
Venus	Saturn	Ketu	Rāhu

The RN. assures us that the evil effects of planets are mitigated by using Mahāratnas on body. Superficial is thus the relation between the gems and the planets, based mainly on the similarity of colours. A ruby, round and red, resembles the disc of the morning sun on the eastern horizon. A diamond surely

looks like the Lamp of Heaven—the Venus. The similarity between the Moon and the pearl is two-fold—in colour and in birth. The pearl like the moon is born of ocean, though moon's birth in the ocean is merely mythological.

Medical properties of the Gems:

As a matter of fact the Indian tradition does not fail in ascribing certain medical properties to gems, the Mahāratnas and the Uparatnas alike. The NR. and all the works on Rasa have a special chapter on this subject where the medical properties of gems are discussed. The diamond brings about the balance of humours; the coral is specific against the diseases of blood; pearl gives strength to eyesight; the emerald is an antidote against all kinds of poison etc.' (cf. GP. 71.9-10).

The medical uses of gems agree to a large extent with what is given in the mythical story of the demon Bala. These precious stones were originally different parts of the body of Bala and curiously they cure the diseases of those parts of the body from which they were produced. Thus diamonds were produced from the bones of Bala and they help to cure the bone-diseases. The same is true of the other gems also.

PART II

1. **Diamond:**—(Vajra, Hīraka, Hīra, Abhedya, Bhidura, Kuliśa, Bhārgavapriya).

Generally all the treatises on the Ratnaśāstra begin their discussions on the Mahāratnas with the Diamond. The BS. states that the chapter of gems opens with the Vajra for the simple reason that it is a very lustrous gem (Mahāprabhāva ratna). The Diamond is the chief among the jewels (Ratneṣu pravaram Vajram-SRP.4), for its brilliance, its hardness and its imperishable character.

(In the light of the modern scientific investigations a diamond is a natural form of carbon; it is the hardest substance known but is cleavable; its specific gravity is 3.52; it is

unaffected by any liquid and is infusible at the highest attainable temperature; it has a very high refractive power and extraordinarily high dispersion; it gives the stone its wonderful 'fire' or display of spectral colours; the colour of a diamond can sometimes be removed or changed at a very high temperature, but it returns generally, after cooling.)

According to the myths, the bones of the demon Bala or those of the sage Dadhichi were turned into diamonds (GP.; BS.) The drops of nectar were also thought to have assumed the solid form of diamonds (NR.)

The ancient works are unanimous in pointing out the ancient Indian diamond mines. The GP. mentions Haima (Himalayan region), Matañga (Region between Kṛṣṇā and Godāvarī—Tailañgana i.e., the Golkonda mines), Saurāstra (Surat),[16] Paundra[17] (Chota-Nagpur Region i.e. Sambalpur on the Mahānadī), Kaliñga (region between Orissa and the Godāvarī), Kosala it should include the great tract of diamonds situated in Bundelkhand with its centre at Panna), Veṇātaṭa (Wainganga river—Wairagara—Wairagadh),[18] Sauvira (tract between Sairhind and the Indus river) (BS. 79.6,7). The RD. adds Puṣkara (in Central India) and the KA. (I-32) gives Sābhārāṣṭraka (Berar), Madhyarāṣṭraka (Madyapradesha), Kāṣmakarāstra (same as Kosala), Indravānaka (Orissa) etc. According to the M. (2.4.403-404) there were diamond mines in Kaliñga and Kosala in the Kṛta age; in the Himalāya and the Matañga mountains in the Tretā age; in the countries Paundraka and Saurāṣtra in the Dvāpara age; and in the Kali age the diamond mines are located in Vairāgara and Sopārā.

16. Surat was only a mart whence diamonds were exported. Marco Polo (ed. by Col. Yule. II, p. 395).

17. According to the Gazetteers, diamonds from Sambalpur were flat and thin but the ancient writers speak of the Paundra diamonds to be the best.

18. The same as 'Beiragurah' in Ain-i-Akbari (Gladwin's translation London, 1800) II. 58. Vairagadh in the Chanda dist. is a tributary of Waingaṅgā 80 miles away from Nagpur in the south-east.

This mythological distribution of the diamond mines may not be up-to-date but certainly it is not wrong. The colours of diamonds found in different mines differed. (BS. 79.6;7). The diamonds from the Himalayan region were red, from Waingaṅgā white, from Sauvira and Paundra blue; from Surāṣṭra red, from Kaliṅga and Kosala yellow, from Mataṅga brown (GP. 68. 17ff).[19]

Gems, in general, are found scattered, in water-courses and in the mines (BS. 79.10) (KA. I.32).

(According to the Geological observation diamonds were found in ancient India in sandstones, and coglomerates and in the river gravels and sands derived from them. The sand stones and coglomerates belong to the Vindhyan formation and overlie the old crystalline rocks).

The diamond, the formost among the jewels, has at times some good or some bad points about it. To deserve the high praise bestowed upon it, a diamond must possess some definite merits and should be free from certain defects (KA.I.32; BS.79. 14-16; GP. 68.19) According to the M. (2.4.406-8) it has five good and five bad points. The good points are Ṣaṭkoṇatva, Samāṣṭadalatā, Tikṣṇāgratā and Nirmalatva, Laghutva, (i.e. possessing six points of angle, possessing eight equal surfaces, possessing twelve sharp points, lustre and smallness.) A diamond that is small, smooth, lustrous, dazzling as lightning or fire or rainbow and can float in water is the best diamond (GP.6.31). Ṣaṭkoṇatva, Samāṣṭadalatā and dvādaśatikṣṇad-hāratva are the mine-born qualities of a diamond.

(Diamonds are always found in single crystals. As they belong to the cubic system, they generally assume a form of the octahedron. Samāṣṭadalatā refers to the facets of a diamond. A diamond cut at regular facets gives out its real beauty; its

19. In his Economic Geology, V. Ball informs us that some small diamonds were found near Simla in a hill-stream by Sir E. C. Bayley. From this we may not doubt the statement of the ancients that Diamonds from the Himālayan region are copper-coloured."

brilliancy—an effect displayed when it is faceted by the art of lapidary. Such a brilliance is caused by the planes reflecting all the light that strikes them at an angle exceeding 24 degrees.)

A diamond should be free from five defects *Mala* (malinatā-dullness of colour). *Bindu* (it is of four kinds: *Bindu*—a red dot, *Āvarta*—a red circle, *Parivṛta*—red mark to the left side and *Yava*—mark of the size of grain either of red or yellow colour), *Rekhā* (a line across the stone creating the impression of a crack) *Trāsa* (crack), and *Kākapada* (a mark of the size of the foot of a crow). (M. 2.4.406-8; BS. 79.15-16, KA. etc). The YK. (Vajrayukti) enumerates the calamities that befall a person who wears a defective diamond. The other defects of a diamond such as Vidalitaśṛṅgatva, Viśīrṇaśṛṅgatva, Sphuṭitaśṛṅgatva, Agniviśirṅatva, Malavarṇatva, Pṛṣatrairupetavarṇatva Ekadeśe kṣatajāvabhāsaḥ, Lohitachitravarṇatva etc., given in the GP. can be included in the above five. It goes without saying that a diamond with defects loses proportionately in value (BS.79.16), and importance (GP.68.19).

Diamonds possess brilliant admantine lustre (attributed by the modern scientists to the presence of a possible hydrocarbon called 'Tiffanyte'). The usual tints of a diamond are grey, brown, yellow and white. Diamonds tinted with red, orange,, pink, green, blue and black are highly valued rarities (M.214.406.408; ES.79.7,14). Among the diamonds with various hues only those with reddish and yellow tints are considered auspicious. The problem of the valuation of a diamond is complicated by its various shades which were supposed to be dear to different gods.

All the treatises on the art of jewellary of the ancient times agree on the following points about diamonds:

(1) A diamond should float on water (GP.68.38; YK.60; VDP.2.15.10-11).

(2) A pregnant woman should not use diamond (YK.103; GP.68.43; BS.79.17; SN.42.53).

(3) A diamond is the most auspicious jewel which brings prosperity, repels sorcery and resists calamities.

A king should always use a good meritorious diamond but never a defective one (GP.68.33; BS.79.18; YK.61).

(4) A diamond can scratch all other gems and metals but none of them can scratch it (GP.68.44-48).

(5) The rays of a diamond and a pearl do not proceed vertically (GP.71.23).

(6) Clever people can turn pieces of glass, and the gems like Jacinth, Topaz, Beryl etc. to look like diamonds. Hence a proper examination of gems should be carried out.

(7) But in such an examination the diamond should not be thrown into fire (GP.72.12-13).

(8) A diamond is a gem dear to Venus (Śukra).

(9) The drug preparations of a diamond confer long life; secure the balance of three humours and cure many diseases.

(10) The great names among diamonds such as the "Great Mogul", "The Regent" "The Orloff", "The Ko-hi-noor" are of the Indian stones.

2. **Ruby**:—(Māṇikya, Padmarāga, Raṅgamāṇikya, Raviratna, Śoṇaratna, Kuruvinda, Lohita etc.)

A perfect ruby according to the authorities, is the most rare of all productions of nature. Ruby was considered as the chief jewel in ancient times. The SN. begins its discussion of gems with the ruby and states that diamond is only a comparatively important stone. In the Bhāgavata Purāṇa (XI.16.30) Śri Kṛṣṇa identifies himself with Padmarāga. From this we may infer that the mythical Kaustubha and Syamañtaka were rubies.

(According to the opinion expressed by V. Ball in his "Economic Geology" P.427 ruby is only inferior to diamond. But when it is of large size, good colour and free from flaws it is even more valuable than the diamond. When a

perfect oriental ruby of five carats enters the market it will bring double the price of a perfect diamond of the same weight. Ruby is a rich transparent variety of corundum with hardness of 9 and specific gravity of 4. Rubies occur in decomposed igneous rocks.)

The Purāṇa sources trace the origin of rubies to the myth of the demon Bala. The story is that, the demon Bala was victimized by gods. The sun was carrying his blood when his adversary, the demon Svarbhānu overpowered him. The sun dropped the blood of Bala in course of his flight. It fell in the river Rāvaṇagāṅgā in Ceylon. Thus *Ceylon* is the first and the foremost source of rubies (GP.72.4). The rubies were also found in *Kālapura* (Burma?), *Andhra* and *Tumbaru* (a country situated in the Vindya ranges) (M.2.4.473-74). The stones from Ceylon were considered the best and those found in other places were inferior in colour and consequently in value. (GP.75.15). A ruby from Simhala is red and is called Padmarāga; that from Kālapura is yellow and is called Kuruvinda, that from Andhra is of the colour of Aśoka leaf and is called Saugañdhika and a ruby from Tumbaru is blue and is called Nilagandhi. It is the lowest in order of merit. (M.2-4.S76-77).

A common designation for all kinds of rubies was, it seems, Padmarāga which has three varieties - Saugandhikottha, Kuruvindaja, and Sphaṭikasambhūta (agreeing, perhaps with the modern terms - Oriental, Balas and Spinel) (BS.81.1-2; VDP.2.15.14-16). The first of these is the best (Hence the statement in KA, "Saugandhikah Padmarāgau.) The Saugandhika rubies are bluish red, the Kuruvindaja are dull-coloured and the Sphaṭikasambhuta shine variously. As a matter of fact the different shades in rubies and the names given to them accordingly is rather a confusing thing (SN.4.2.53).

(Rubies are strongly dichroic, their colour varying with the direction in which light traverses the crystal).

There is a very wide range of the red shades in rubies. Guñjāphala, Indragopa, Rakta, Daḍimabija, Kimśukapuṣpa, Sindūra, Padma, Kuñkuma, Lākṣārasa Kusumbha, Chakorākṣi,

Kokilākṣi, Sārasākṣi etc. (16 in all - M.2.4.487-91). Still it is to be noted that all the important varieties of rubies are considered alike in weight, hardness and effect. The idea of the presence of caste-system in rubies is probably dependent upon the four distinctive shades - whitish red, extreme red, yellowish red and bluish red (YK. Padma 71-73). The tint or shade of a gem is to be examined by holding the gem against the rays of the sun getting its reflection in a mirror (YK. Padma.22).

A ruby has eight defects, four merits and 16 shades (M.2.4.-478). Pleasing lustre (snigdhacchāyā), weight (gurutva), transparency (Nairmalya), and extreme redness (atiraktata—tint of pigeon's blood in the commercial language), are the four qualities of a ruby (GP.72.17; BS.81.3; M.2.4.485). The absence of one or more of these qualities constitutes the defect or defects which bring down the value of the crystal. Dullness of colour, cloudiness, lines, cracks, mixture of impure matter (GP.72.18; BS.81.4) etc., are too general defects not only of the rubies but of all the precious stones also in general. The M. (2.4.479.84) enumerates the defects of the rubies as eight in number-Dvicchāya (having double shade), Dvipada (having two distinct colours), Bhinna (with cracks), Karkarā (with scratches), Dugdha or Laśunāpaṭa (overlaid with milky substance), Komala (having the shade of a drop of honey), Jaḍa (dull-coloured), Dhūmra (smoky) and predicts the calamities which may befall a person wearing such defective rubies.

Rubies were artificially prepared in Kālarupura (?), Simhala, Tumbaru and other places and hence a close examination of a ruby is done by rubbing it against the stone or against another ruby (YK.16,17). Even after knowing its merits and weight, if doubt is not dispelled, the gem may be dropped in milk or held in darkness or placed in lotus and if it makes the milk or lotus red or lessens the darkness it is a genuine ruby.

A ruby can be scratched by another ruby or a diamond. (GP.72.27). The best ruby is that which emits streak of flaming lustre at the touch of the ray of the sun and it is called

Vamśakānti. It brings prosperity. A medical preparation from the ruby works as a tonic—is sweet and retentive of the equilibrium of humours.

3. **Emerald**: (Gārutmata, Marakata, Tārkṣya, Gāruda, Budharatna, Rohineya, Haridratna etc.)

Emerald with its rich and beautiful green colour is a favourite stone with the Indians.

(It is a variety of the mineral beryl and is, therefore a silicate of aluminium and glucinum; its green colour being due to the presence of a little chromium. Specific gravity 2.69).

The bile of the demon Bala, the Puranic myth narrates, fell on the hood of Vāsuki and turned into Emerald. But soon he was pursued by the Eagle-divinity Garuda and Vāsuki dropped the load on his hood in course of his flight. It fell on the mountain Varamāṇikya in the Turuṣka country. Similarly, wherever fell the bile of Bala, that land became free from the effects of poison. The gem in the hood of Vāsuki was an emerald (GP.71.4). Thus according to the tradition Turuṣka (Eastern Turkestan) and the sea-shore have emerald mines (M.2.4.507). In no parts of India, except, perhaps, the solitary exception of Ajmer, it is recorded, that the emeralds have been found. It is considered that Central Asia and Siberia have been the principal contributors.

The BS.(81.5) also harbours the idea that the gem in the hood of a serpent is an emerald. In its discussion of ruby, it gives the description of a green-coloured gem—"of the colour of bee or the throat of a peacock, a gem is there in the hood of a serpent." This may mean an emerald or a sapphire. So does the S.N. (4.2.48) which vaguely mentions "a rare gem in the hood of a serpent, difficult to be obtained." But the BS. itself later on removes the doubt and clearly states that the gem in the hood of a serpent is a pearl (80.27). And this seems to be the truth.

An emerald is of the colour of a parrot, the sprout of a bamboo, the flower of Śirīṣa (BS.82.1), the back of a glow-worm, the moss, green grass (GP.71.7). It is a dark green gem and has

eight different varying shades (M.2.4.508.415-417). Its main five good points are clarity (Nirmalatva), weight (Gurutva), smoothness (snigdhatā), bright colour (Surāgatā) and absence of defects (Nirdoṣatva) (GP.71.12.13 M.2.4.513-14). An emerald with these five points is considered the best (M.2.4.518; VDP.2.15 13). It must also be free from eight defects; Rūkṣatā (absence of smoothness), Visphoṭa (boils), Sapasanatva (with stone within), Malinatā (dullness of colour), Karkarā (having cracks), Jaraṭhatā (absence of brilliance) and Śabalatā (with blackness) (M.2.4.509-11) (GP.7.18). A defective emerald brings about all kinds of calamities.

Imitation of emerald is possible (GP.71.20.21.) but when rubbed by cloth or adverting to similar methods, an artificial stone exposes itself.

Emerald is specific against the effects of poison. Medicinally its preparations are efficacious against excessive bile, fever, Asthma and such other diseases and acts as a tonic.

The price of an emerald is dependent on its richness of colour.

4. **Sapphire**: (Indranila, Nila, Sunila, Mahānila, Śaniratna etc.)

(Sapphire is a highly coloured and transparent variety of corundum except the red. True sapphires are hard and have the density 3.95 to 4-1).

The discovery of sapphire in peninsular India is open to question. But it is reported that it was found in certain parts of the Punjab.

Sapphire is the twin of ruby in many respects. It is found with the ruby in the same mine, as a general rule. In Burma the sapphires are much less in numbers than the rubies but in Ceylon the exact converse appears to be the rule, rubies being rare. This was perhaps, observed by the ancient Indians when they state that Sapphires were available in Ceylon in the river Rāvaṇagaṅga. Mythically the blue eyes of the demon Bala turned into bule stones and fell in the river Rāvaṇagaṅgā (GP.72.1; M.2.4.492).

Sapphires present almost every variety of colour although blue is the most familiar and that with a deep shade is the most valued (KA). The ancient works enumerate not less than eight shades in the sapphire (M.2.4.494, 501-4)—one resembling a blue lotus, the other the blue garment of Balarāma, or bee, or the body of Viṣnu, or the throat of Hara or the Indigo juice etc. (GP.72.3). The caste-system in sapphires is more or less due to these shades: a whitish blue stone is the Brāhmaṇa, a reddish blue is the Kṣatriya, a yellowish blue is the Vaiṣya, and the blue-black is the Śudra. (M.2.4.493). (All blue and green-blue sapphires like rubies possess marked dichroism a point important to lapidary as the tint of gems from such crystals depends upon the direction in which they are cut).

The five merits of a sapphire are its weight (i.e.,) hardness and density-Gurutva), glossy lustre (snigdhakāntitva), deep blue colour (Surāga), transparency (Pārśvarañjakatva) and freedom from flaws (M.2.4,500). The flaws of a sapphire are counted and are common with other stones. The gem with cloudy colour (Abhraka), with scratches (Saśarkara), with an appearance of a crack (Trāsa), with a break (Bhinna) with earth within (Mṛttikāgarbha), and with stone (Aśmagarbha) (GP.72.6; M.2.4.495-99) is regarded inauspicious, and loses proportionately in value.

The rubies and the Sapphires have similar auspicious or inauspicious effects, and their valuation is also alike. The same tests are applied to rubies and sapphires in their examination. It is for this close relationship between these two types of crystals, perhaps, the ruby is considered the favourite stone of the father—the sun and the sapphire is considered the favourite stone of the son—Saturn.

Artificial sapphires could be prepared from glass, beryl, quartz etc., but hardness and density are the striking characters of a real sapphire.

The rain-bow colours in dark blue sapphire is a rare occurance (GP.72.17), That is indeed, the Mahānila, which when placed in a quantity of milk makes it appear blue (GP.72.18) M.2.4.505; VDP.2.15.21).

5. **Topaz**: (Puṣparāja, Pitaraktāhvaya, Gururatna Pitamaṇi, Guruvallabha etc.).

Transparent Topaz in any of its tints is a beautiful gem.

(It is a crystal usually yellow and occasionally white, green, blue or colourless. It is a complex silicate of aluminium-density 3.4 to 3.6 and hardness 8. It occurs usually in metamorphic rocks).

As the myth would have it, the topaz was produced from the skin of the demon Bala (GP.74.1) Our ancient authorities located its mines in the Himālayas (GP.74.1). There is no other authentic record of its occurance in India. Ceylon is believed to yield not inconsiderable proportion of topaz.

Its colour varies a good deal. Puṣparāga is the special name to a whitish yellow topaz; so the reddish white is called Kaurundaka; a rosy-yellow is Kāṣāyaka and the bluish white is Somānaka. The extreme red topaz gets the designation Padmarāga and the deep-blue Indranīla (GP. 74.2.4.).

(Its shades disappear by exposure to light or change by heat).

The most favourite shade in a topaz is wine-yellow or sherry colour (RRM). Such yellow colour, transparency, lustre and faultlessness are the merits of a topaz (M.2.4.525).

Medicinally used, the topaz removes effects of poison, heat and the after-effects of certain diseases. It is a gem dear to Jupiter (Guru). An auspicious topaz helps to remove barrenness in a woman (GP.74.5.).

6. **Beryl; Chrysoberyl**: (Lapis lazuli; Cat's Eye) (Vidūraratna, Vidūrya; Keturatna, Vidūraja, Biḍālākhya, Vāyaja, Biḍālākṣa, Mārjārnetri etc.

Beryl of various colours came into existence, mythically, from the sonorous sound or the cry of the demon Bala (GP.73.1). All the colours which are found to belong to various gems are also found in Beryl. (GP.73.6).

(It is a rare mineral of various shades - glucinum aluminate- of yellow, brown, light green, dark-green etc.).

A Beryl is called Vaidūrya because its mines were situated not far away from the mountain Vidura (?) (GP.73.3). Vaidūrya is thus a name derived from the mines of Beryl. Its mines are reported to have existed in the Coimbatore district, Nilgiri mountains, Hazaribag district of Bengal, Ajmer district of Rajputana and in some districts of the Punjab.

The various shades in a gem go by the name of caste-division in the Indian Ratnaśāstra. The same rule holds good in the case of Beryls also. There are three main shades in the crystal. The one with the shade of the neck of a peacock (and that may be the Lapis Lazuli) or the one resembling the sprouts of a bamboo (VDP.2.15.22). But the most important variety of Beryl is the Cat's Eye (M.2.4.526). When there are white lines one, two or more in a crystal, it is the best.

(These lines are as a matter of fact made of minute impurities distributed between the layers of the crystal and are so arranged by what is termed the "twinning" of the crystal that when the stone is cut across, light is reflected or condensed into a transverse light-line. Such a gem is called a Chrysoberyl Cat's Eye. Hardness 8.5).

The qualities and defects in a beryl are just like those in other gems (KA). The valuation and examination are also on the lines of other gems. Imitations of beryl were prepared from glass, quartz etc., but they do not possess the hardness of a real beryl. Medicinally this gem is capable of removing diseases of wind. It is a gem dear to Ketu.

7. **Jacinth**: (Gomedaka, Piṅgashpaṭika Rāhuratna, Tamomaṇi etc).

It is a gem with the colour of the urine of a cow - yellow and red mixed (SN). It has the hue of honey (M.2.4.527). Its mines were located in the Himālayas and the Indus river also they were said to be found. (YG. Gomeda 34.) The dark rich coloured crystal is valued in gold (YK.41) though usually it is not weighed and is valued in silver only. (SN.4.2.65.82). It is one of the two inferior stones in the Major nine. (SN.4.2.47). The caste system

in Jacinth, is as usual, due to four distinct shades in it. Thus one with a white tint is a Brāhmaṇa, with a red Kṣatriya, with a yellow Vaiṣya and with a dark blue Śudra. (YK 35-37). The rich coloured Gomeda is an auspicious stone. It has the same faults as a diamond and it should be examined in fire or on a test-stone. It is a gem dear to Rāhu. Medicinally it stimulates digestive system, dispels defects of humours and when put on body brings wealth.

8. **Coral:** (Vidruma, Pravāla, Ambhodhipallava, Raktāṅga, Raktakaṅdala, Bhaumaratna etc.)

Coral is secured from spung which lies between a fully developed creature and a creeper. The M. informs (4.2.528-29) that in the sea there is a creeper-island known as Vidruma, from it when boiled, one gets corals. Mythically, the intestines of the demon Bala when thrown into Kerala (Malabar sea - coast) turned into corals. (GP.80.1). The Malabar coast was thus famous from ancient times for coral fisheries. The YK. (27) tells that coral was found in the Himālayas also.

A very pleasing, red, glossy, and sparking coral is auspicious and counter-effects poison. (GP.80.4). Such a gem is dear to Mars. (SN). Even in a coral there are various shades - red as the blood of a hare, as the China rose, as saffron, as seeds of pomegranate, as the Palāṣa flower or as a red lotus. These different redshades are responsible for the caste-division in corals. (YK. Pravāla 22-25). The one with the red colour as of the blood of a hare is the best (PG.80.2). When it is big and round or long in size, not crooked and free from defects is the best. Dullness of colour, lines, cracks, roughness of surface, etc. are the defects in a coral which are present in other gems also. (YK.29). A defective coral is unauspicious, and its value diminishes proportionately.

Medicinally coral is sweet and a little sour. It cures all the diseases caused by derangement of humours. To women, when worn, it is auspicious. Recipes with coral, cure consumption, cough, disorders of blood and help to tone up digestive system. They counteract poison and give strength to eyesight.

The RRM. gives the following method to prepare artificial corals: "Half-burnt conch and saffron in equal proportion should be powdered and mixed in the milk of a she goat. The mixture should then be poured into a bamboo-case which should be kept in the gruel of cooked rice and heated on mild fire. The very red corals are found inside the case."

9. **Pearl:** (Muktā, Muktāphala, Mauktika, Śuktija, Śaśiprabha, Ambhahsāra, Binduphala, Iṅduratna etc.)

The pearl-fisheries of India are famous from the remotest times: indeed, the ancients obtained their pearls almost entirely from India and the Persian Gulf. The pearls fished in the Persian Gulf were nearly all sold in India. Tavernier, a travellor from the west wrote that the pearls from Behran and El Kttif though of a yellowish tinge were quite as highly esteemed as the gems of purer water obtained from Manar. The pearl fisheries from the gulf of Manar are the most important in India. On the Ceylon side the oyster banks lie from six to eight miles off the western shore a little to the south of the island of Manar; while those on the Madras side are situated off Tinnevelli and Madura. Fishing has been conducted for pearls in the gulf from time immemorial. This is told in the AM. which locates pearls fisheries in Ceylon, Ārabāta, Pārasika, Barbara (Arabic sea), Saurāṣtra, Pāndya, Tambraparṇī (GP. 69.23-24; BS. 80.2,8; M. 2 4.434.)

How the pearls are found inside the shell with the rise of the star Svāti is described in M. (2.4.435-36).

The ancient authorities are unanimous in considering Elephant, Boar, Bamboo, Fish, Cloud (or Frog), Conch, Serpent, and Shell as the eight sources of pearls. (GP.69.1; BS.80.1; SN.4.2.59). Of these the Boar, Elephant, Serpent and Fish have pearls in their head or tusk while the others have them in their womb. (M.2.4.424). The Elephant-pearl is yellow and is of the size of Dhatrīphala. It is found in the temples of an intoxicated elephant from Kāmboja. It is less in value. The Boar-pearl is of the size of Kaṇkola and is as white as moon. It brings fortune. The Bamboo-pearls are found in the bamboo forest on the mountain Kulāchala. It is of the size of Badara and is very

auspicious. The Fish-pearl is of the colour of the Pāṭali-flower and is of the size of Guñja fruit. The Cloud or Frog pearl is found in the belly of a frog that is born in the rainy season from the clouds. Such pearls are as big as the egg of a hen, and as bright as the sun. The Conch-pearls belong to the conches of the family of Pāñchajanya. They sparkle like stars and are of the size of pegion-eggs. They are very auspicious. The Serpent-pearls are found in the hoods of the serpents of the family of Śeṣa. They are round, clear, shining like moon and of blue hue. They are auspicious and are of the size of Kaṅkola. Such a pearl brings great fortune. The Shell-pearl is found in that particular shell called Rukmini from among the six varieties found in the ocean. The Rukmini shell bears pearls as big as a jar, of the size of pomegranate, round, clear, smooth and shining. (GP.69.2-10; M.2.4.425-26; AP.246. 12-13; BS.80.20-27). There is a gradation in these extraordinary pearls also. (VDP. 2.15.17.19). Mythically; the teeth of the demon Bala, when he was victimized by gods fell into the ocean and turned into pearls. (GP. 69.20).

The pearls from Simhala are big, round and white; from Ārabāta are yellow; from Pārasika clear and white; from Barbara dry and with blue tinge (M.2.4.439-40, BS.80.3-8). The pearls from Tāmraparni are reddish; those from Saurāṣṭra are soft and small etc. It is hinted in GP. that in the case of pearls one should not pay much attention to the source-peculiarities but look to their lustre and size. There is not a fixed rule about its shape. All shapes are available in pearls. But reddish lustre is very precious. (GP.69.26).

A white, well-sized, glossy, heavy, clean, sparkling pearl without lines, is the meritorious one. (SN.4.2.86; M.2.4.451-54; VDP.2.15.20). There are four "Great Defects" and six minor defects in pearls. Sometimes a small piece of shell is found attached to the pearl (Śuktilagna), the pearl may look like the eye of a fish (Matsyākhya), it has three circles (Trivṛtta), it has a dull colour or harshness (Jaratha), it is very red (Vidrumacchāya), it has three corners (Tryasra). It is very thin (Kṛsa), it is bent on one side (kṛṣapārśva), it has boils on one of its surface (Āvṛtta) and it has cracks (khaṇḍa) (M.2.4.441-50). Pearl with any one of these defects is very inauspicious.

There are four shades in pearls.—yellow, reddish, white and blue. Except the last, others are auspicious. (M.2.4.455). These shades are attributed to different divinities—white to Viṣnu, blue to Yama, red to Agni and yellow to Vāyu (BS.80.8). The fixation of the price of pearls depends upon these shades. (SN.4.2.60-61).

Clever people prepare artificial pearls. The Ceylonese are such clever people from ancient times (M.4.2.62). In order to test whether a pearl is genuine or artificial, it should be dropped in saline water after heating it a bit. And then it should be rubbed with rice-husk. An artificial pearl will then give up its lustre. (M.4.2.63). Or it should be placed in cow's urine for a night and rubbed with rice-husk (GP.69.39-40; AM).

To polish a pearl it should be rubbed with white cloth (GP) or it should be kept in the juice of jasmine. Medical preparations from pearls remove the defects of eyesight, effects of poison, serve as a tonic and cure the diseases like consumption.

The RRM gives two processes of preparing artificial pearls.

Bibliography and Abbreviations

AP. — Agni Purāṇa

AM. — Agastyamata — Ms. $\frac{\text{No. 976}}{\text{of 887-91;}}$ $\frac{\text{No. 189}}{\text{of 892-95}}$ of Bhandarkar Oriental Research Institute, Poona.

BS. — Bṛhat Samhitā — (Varāhamihira) Vijayanagaram Sanskrit Series Chapter 79-82

GP. — Garuḍa Purāṇa

KA. — Kauṭiliya Arthaśāstra — ed. by Shama Shastri — Adhikarṇa II Chapter-32

M. — Manasollāsa — Soma Chālukya — Gaekwar Oriental Series — IV — 64-76

MM. — Muhūrtamārtaṇḍa

NR. — Nighantaratnākara — Nirnaya Sāgara ed.

RD. — Ratnadipikā — Chaṇḍeśvara

RS. — Ratnaśāstra (Buddhabhata) Madras Govt. Oriental Series No. LXXVIII

RN. — Rajanighaṇṭa

RRM. — Rasaratnamālā

SN. — Sukranīti — ed. Jivananda Vidyasāgara (1890)- IV. 2-322-333.

SRP. — Samastaratnaparikṣā — Ms. $\frac{\text{No. 189}}{\text{of 892-95}}$ BORI. Poona.

SPH. — Skanda Purāṇa Hālāsyamāhātmya

TS. — Tantrasāra

VDP. — Viṣṇudharmottara Purāṇa.

YK. — Yuktikalpataru — Bhoja-Alaṅkāra yukti. pp. 84 ff. Caloutta (1917).

Also. Kāmandake Nīti; Bhāvaprakaśa; Rasaratnasamuochaya; Maṇimāhatmya; Navaratnaparikṣa; Rasaratarangiṇi etc. BORI. Ms. $\frac{\text{No. 189}}{\text{of 1892-95;}}$ Tanjore Ms. No. 23327.

श्री

चण्डेश्वर–विरचिता

रत्नदीपिका

प्रथमं ज्योतिः—

श्रीगणेशाय नमः। श्रीसरस्वत्यै नमः।

मङ्गलम्

[1]भक्तेभ्यो भुवनाधिपत्यवरदं देवैर्महेन्द्रादिभिः
सिद्धैश्चारणगुह्यकैर्मुनिगणैः प्रोद्धुष्टपादाम्बुजम्।
संसारभ्रमभीरुणा च मनसा ध्यायन्ति यं योगिनो
तं वन्दे शशिखण्डमण्डितजटाजूटं भवं धूर्जटिम् ॥ १ ॥

ग्रन्थकृत्

तुलापुरुषादिकं दत्त्वा रत्नधेन्वादिदित्सया[2]।
चक्रे **चण्डेश्वरः**[3] श्रीमान् विचित्रां रत्नदीपिकाम् ॥ २ ॥

महारत्नोपरत्नानि

[4]नवरत्नेषु धातूनामुत्पत्तिगुणजातिभिः।
गुणो निरीक्ष्यते तेषु शोधनं चात्र कथ्यते ॥ ३ ॥

व्यासागस्त्यवराहादिमुनीनां[5] रत्नसागरात्।
निर्मथ्य ज्ञानशैलेन नवरत्नमुदाहृतम्[6] ॥ ४ ॥

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1. D. gives this Maṅgala. 2. D. has this line totally mutilated. 3. A.; B. चण्डेश्वरश्रीमान्। 4. D. adds this VS. 5. D. मुनयो रत्नसागरे। 6. नवरत्नसुधामद्रुः; B. drops this and the previous VS.

पञ्चरत्नानि मुख्यानि चोपरत्नचतुष्टयम्[1] ।
लिख्यते चात्र सम्भेद्य[2] यथामूल्यं यथागुणम् ॥ ५ ॥

वज्रं च मौक्तिकं चैव माणिक्यं नीलमेव च ।
मरक्तकं च विज्ञेयं[3] महारत्नानि पञ्चधा ॥ ६ ॥

उपरत्नानि चत्वारि कथयामि श‍ृणुष्व तत् ।
गोमेदं पुष्परागं च वैदूर्यं[4] च प्रवालकम् ॥ ७ ॥

शुक्रनीति
४-२-४१

वज्रं च मौक्तिकं श्वेतं माणिक्यं [5]लोहितं विदुः ।
नीलं नीलं समाख्यातं मरक्तं हरितं हि तत्[6] ॥ ८ ॥

श्वेतं पीतं च गोमेदं पुष्परागं च पिञ्जरम् ।
प्रवालं लोहितं प्रोक्तं वैदूर्यं हरित्पाण्डुरम् ॥ ९ ॥

“ अथ वज्रपरीक्षा ”

वज्रस्योत्पत्तिस्थानानि

कोसले[7] च कलिङ्गे च मातङ्गे[8] च हिमालये ।
पारस्करे[9] च सौराष्ट्रे वज्रस्योत्पत्तिभूमयः ॥ १० ॥

गरुडपुराण
६८-१७
मानसोल्लास
२-४-४०३, ४०४

उत्तमम् रत्नम्

रत्नानामुत्तमं वज्रं यो बिभर्ति नरोत्तमः ।
उत्तमः सर्वसत्त्वानां यथा शक्रस्तथैव सः ॥ ११ ॥

बृहत्संहिता
७९-६, ७
समस्तरत्नपरीक्षा
४, ५ (वज्र), युक्ति-
कल्पतरु वज्रादि ४०...

अच्छेद्यश्च तथादाह्योऽशोष्योक्लेद्य एव च ।
यथैवात्मा तथा वज्रं तस्मान्मूल्यं समर्पयेत् ॥ १२ ॥

बुद्धभट १८
(वज्र)

1. D. drops the line for तत्र रत्नानि महारत्नोपरत्नभेदेन द्विविधप्रकाराणि भवन्ति । 2. B. सम्भिद्य । 3. B. मणिर्मरकतश्चैव ; C. मरक्तं चैव विज्ञेयं ; D. मरकतं चैव । 4. D. वैडूर्यम् । 5. रोहितं in D. 6. B. तम् ; C. तथा ; D. मरकतं हरितं बिदुः 7. सिंहले 8. B. मगधे 9. B. पादस्करे C. पुष्करे ।

दोषाः पञ्च गुणाः सप्त[1] कीर्तिता रत्नकोविदैः
उत्तमाधममध्यानां मूल्यं द्वादशकं तथा ॥ १३ ॥

मानसोल्लास
२-४-४०६, ४०७

तुङ्गं वज्रं प्रशंसन्ति षट्कोणं लघु भासुरं ।
सुतीक्ष्णधारमष्टाश्रं[2] सर्वतोरश्मि चिक्कणं ॥ १४ ॥
अकालमृत्युसर्पाग्निशत्रुव्याधिभयानि च ।

बुद्धभट २० (वज्र)
गरुडपुराण ६८-३१

दूरात्तस्य विनश्यन्ति[3] वज्रं यस्य गृहे भवेत्[4] ॥ १५ ॥

[5]ऊर्ध्वे निवारयेद्वज्रं वने सिंहांश्च वारयेत् ।
रात्रौ निवारयेद्भूतान् नरो हि करधारणात ॥ १६ ॥

गरुडपुराण ६८-३३
बृहत्संहिता ७९-१८
बुद्धभट ३४ (वज्र)

षट्कोणं शुद्धतीक्ष्णाग्रं सर्वदोषैर्विवर्जितम् ।
तीक्ष्णधारं च यद्वज्रं लक्षमूल्यं तु तद्भवेत् ॥ १७ ॥

जलबिन्दुयवोरेखा वैषम्यं[6] काकपाद[7]वत् ।
दोषाः पञ्च परित्याज्या नानादुःख[8]फलप्रदाः ॥ १८ ॥

बृहत्संहिता ७९-१६
समस्तरत्नपरीक्षा ७२ब

मूल्यनिश्चयः

अष्टाभिः सितसिद्धार्थैर्यवतण्डुलमुदाहृतम् ।
तस्य पिण्डानुसारेण वज्रे मूल्यं नियोजयेत्[9] ॥ १९ ॥

बुद्धभट ३८ (वज्र)

निर्दोषयवमात्रे तु सर्वतः कान्तिसंयुते[10] ।
पञ्चपञ्चा[11]शतं मूल्यं रत्नशास्त्रे ह्युदाहृतम् ॥ २० ॥

1. B. पञ्च दोषा गुणाः सप्त ; A. सप्त दोषा गुणाः पञ्च । 2. C. अष्टांशम् । 3. D. तथाद्भुभानि । 4. A. C. तथा । 5. D. adds the VS. 6. वैश्यानाम् । 7. A. काकपदं च यत् : also the same in B. 8. D. दृश्य । 9. B. C. drop the Verse. 10. D. कान्तिः सर्वत्र दूष्यते B. सन्धृते । 11. B. चापं ; D. मूल्यं पञ्चशतं तस्य ।

पिण्डतो द्विगुणं यत्र स्थौल्यं चैव तथा भवेत् ।
चतुर्गुणं भवेन्मूल्यं[1] त्रिगुणं चाष्टगुणं तथा ॥ २१ ॥

चतुःपञ्चषडादीनां क्रमवृद्धिर्भवेद्यदि ।
तन्मूल्यं द्विगुणं तच्च रत्नशास्त्रे ह्युदाहृतम्[2] ॥ २२ ॥

[3]गुरुत्वे चाधमं मूल्यं सामान्ये मध्यमं स्मृतम् ।
लाघवे तूत्तमं मूल्यमुत्तमाधममध्यमाः ॥ २३ ॥

मनसा भावयेत्पिण्डं पश्चान्मूल्यं विनिर्दिशेत् ।

वज्रे ब्राह्मणादिभेदः

श्वेतो रक्तस्तथा पीतः कृष्णो वा कुलिशो भवेत् ।
ब्राह्मणादिक्रमेणैव जातिभेदस्तु कल्पितः ॥ २४ ॥ | बुद्धभट २३ (वज्र)

उत्तमं ब्राह्मणे मूल्यं मध्यमं क्षत्रिये तथा ।
सामान्यं वैश्यवर्णे चाधमं शूद्रजन्मनि ॥ २५ ॥

यन्मूल्यं ब्राह्मणे प्रोक्तं पादोनं[4] क्षत्रिये स्मृतम् ।
अनेनैव क्रमेणैव हीयते च यथाक्रमम्[5] २६ ॥

वज्रे स्त्रीपुम्भेदः

[6]वज्रं च त्रिविधं प्रोक्तं नरो-नारी-नपुंसकम् ।
अष्टाश्रं चाष्टफलकं षट्कोणं चैव भास्वरम् ॥ २७ ॥

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1. the entire Verse is mutilated in D; A. पीतं च द्विगुणं यत्र । 2. B. C. drop the Verse. 3. D. adds the following. 4. A. पादार्धम् । 5. D. परीक्षाकार एव नः । 6. B. adds the following two vss.

अम्बुदेन्द्रधनुर्वारितरं पुंवज्रमुच्यते ।
तदेव चिपिटाकारं स्त्री-वज्रं वर्तुलायतम् ॥ २८ ॥

वर्तुलं कुण्डकोणाश्रं किञ्चिद्गुरु नपुंसकम् ।
स्त्रीपुंनपुंसकं वज्रं योऽयं स्त्रीपुंनपुंसकम् ॥ २९ ॥

त्याज्या स्युर्नैव फलदं पुंवज्रेण विना क्वचित् ।
[2]पुरुषास्ते समाख्याता रेखाबिन्दुविवर्जिताः ।
रेखाबिन्दुसमायुक्ताः षट्कोणास्ते स्त्रियो मताः ॥ ३० ॥

त्रिकोणास्तनवोऽदीर्घाः विज्ञेयास्ते नपुंसकाः ।
सर्वेषां पुरुषाः श्रेष्ठास्तेऽधिकारसबन्धकाः ॥ ३१ ॥

स्त्रीवज्रं देहशुद्ध्यर्थं क्लीबसञ्ज्ञया नपुंसके ।
विप्रो रसायने प्रोक्तः क्षत्रियो रोगनाशने ॥ ३२ ॥

गदादौ वैश्यजातीयः वीर्यस्तम्भे तुरीयकः ।
स्त्री तु स्त्रीणां प्रदातव्या क्लीबं क्लीबे तथैव च ॥ ३३ ॥

ब्रह्मक्षत्रियविट्शूद्रं स्वस्ववर्णफलप्रदम् ॥
[3]रसायने भवोद्विप्रः शुभसिद्धयर्थदायकः ।
क्षत्रियो मृत्युजिद् रक्तो वलीपलितरोगहा ॥ ३४ ॥

भद्रकारी भवेद्वैश्यः पीतदेहो ह्यरोगकृत् ।
कृष्णशूद्रो रुजं हन्ति वीर्यस्तम्भं करोति च ॥ ३५ ॥

स्त्रीपुनपुंसका ये च लक्षणेन तु लक्षये ।
यथापूर्वमिमे श्रेष्ठाः शुद्धपारदवर्णकाः ॥ ३६ ॥

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2. D. adds these Vss. 3. D. adds these Vss.

शरीरकान्तिजनका भोगदा बहुयोषितः ।
नपुंसकाः स्वल्पवीर्या·······सत्त्ववर्जिताः ॥ ३७ ॥

वज्रे कृत्रिमत्वसंशयः

कृत्रिमत्वं[1] यदा वज्रे शङ्क्यते[2] सूरिभिः क्वचित् ।
क्षाराम्लैर्लेपयेद्वज्रं घर्मेचं परिशोषयेत्[2] ॥ ३८ ॥

समस्तरत्नपरीक्षा ६ (वज्र) गरुडपुराण ६८-४५, ४६ युक्तिकल्पतरु हीरकादि १०६ बुद्धभट ४५-४६८

कृत्रिमं याति वैवर्ण्यं सहजं चातिदीप्यते ।[4]
यस्तु वारितरो नाम दूर्वापत्रदलच्छविः ।
सुवर्णमात्रं[5] तुलया तद्रत्नं कोटिभाजनम् ॥ ३९ ॥

(वज्र) युक्तिकल्पतरु हीरकादि ६० बुद्धभट ३९ (वज्र)

वर्णपिण्डगुरुत्वादित्रुटिवृद्धिक्रमेण च ।
सर्वत्र वर्तते[6] मूल्य गुणदोषस्वभावतः ॥ ४० ॥

वज्रधारणफलानि

माहेन्द्रोऽयं मणिर्धार्यो धनधान्यसमृद्धिदः ।
पुत्रदः पावनः पूज्यः शत्रुघ्नः समराभयः [7] ॥ ४१ ॥

गुर्विणीभिर्न धर्तव्यो युवतीभिरयं मणिः ।
जठरे वज्रसंसर्गाद्गर्भस्तासां विलीयते[8] ॥ ४२ ॥

युक्तिकल्पतरु १०३ शुक्रनीति ४-२-५३ बृहत्संहिता ७९-१७ बुद्धभट ४४ (बज्र)

उत्तमं मध्यमं तीक्ष्णमित्याकारभवा गुणाः ।
विद्यादिन्द्रधनुर्दीप्तं स्वच्छायश्रेयमेव च ॥ ४३ ॥

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1. A. कृत्रिमं च 2. B. कश्यते 3. A. रौद्रे चैव परिक्षिपेत्; D. रौद्रे चैव परिक्षिपेत् 4. B. adds this line; D. सह पश्चातिरिश्यते; D. has the whole line mutilated. 5. D. चूर्णमातयनं यत्र 6. A. वर्धते 7. D. पुष्टिदम् 8. B. गर्भस्रावो भविष्यति। The last three lines are given in D. under the caption 'अथ जीवितसारेण उच्यते। and in the most mutilated condition.

स्तस्मि........स्वष्टाकप्रभव (?) शशिकलासंकाशवर्णो द्विज-
श्चारक्तद्युतिमत्प्रियङ्गुकुसुमच्छायस्तथा क्षत्रियः ॥ ४४ ॥

वैश्यः श्वेतनिशाप्रसूनसदृशः शीतांशुदीप्तिर्भवेत् ।
शूद्रः कृष्णरुचिस्तथापि शिवदस्तेषां चतुर्णां क्रमात् ४५ ॥

शक्रचापसमज्योतिरिन्दुकान्तिसमप्रभः ।
प्रसन्नरविरश्मिश्च व्यक्तं चाश्रयलेखनम् ॥ ४६ ॥

ऊर्ध्वे निवारयेद्वज्रं वने सिंहांश्च वारयेत् ।
रात्रौ निवारयेद्भूतान् नरो हि करधारणात् ॥ ४७ ॥

तद्वज्रं तुलयाऽऽयोज्य पश्चान्मूल्यं विनिर्दिशेत् ।
ब्राह्मणानां हितं श्वेतं पीताभं भूभुजां हितम् ॥ ४८ ॥

आरक्ताभं तु वैश्यानां शूद्राणामसितं हितम् ।
वज्राणि चित्रभूतानि वृथा कुर्वन्ति चाधमाः ।
परीक्षयेत शास्त्रज्ञैः शाणघर्षणलेखनैः ॥ ४९ ॥

लोहानि यानि रत्नानि सर्वरत्नानि यानि च ।
तानि वज्राणि लेख्यानि तैर्वज्र च न लिख्यते ॥ ५० ॥

वज्रे दोषाः

अथ दोषाः—

अङ्के काकपदाकारं रक्तबिन्दुकलाञ्छितम् ।
सन्तानं नाशयेत वज्रं क्षेमकार्याय न क्वचित् ॥ ५१ ॥

बुद्धभट २७-३० (वज्र) समस्तरत्नपरीक्षा वज्र-७

रेखासु मलिनं स्फोटं रत्नमध्ये भवेद्यदि ।
तद्रत्नं निष्फलं प्रोक्तं रत्नशास्त्रविशारदैः ॥ ५२ ॥

ऊर्ध्वं चासिप्रहाराय छेदच्छेदाय बिन्दुभिः ।
गजवाजिजयो रक्तः पीतो वैरक्षयो भवेत ॥ ५३ ॥

आयुर्धान्यं धनं लक्ष्मीं कृष्णो वामपदं क्षयेत ।
सव्यं स्यादपसव्यं च च्छेदच्छेदोर्ध्वगोपि च ॥ ५४ ॥

वज्रं चतुर्विधा रेखा बुधैर्लेखोपलक्षिताः ।
लघवोऽष्टौ च षट्कोणा तीक्ष्णधारा सुनिर्मला ॥ ५५ ॥

वज्रं काकपदोपेतं ध्रुवं मृत्युं विनिर्दिशेत ।
सबाह्याभ्यन्तरं भिन्नं भग्नं कोनं सुवर्तुलम् ॥ ५६ ॥

न समर्थं भवेत्तस्य शुभाशुभफलोदये ।
रक्तबिन्दुसमायुक्तंभग्नं काकपदान्वितम् ॥ ५७ ॥

वज्रं न शस्यते पुंसां क्षेमाय विजयाय च ।
अशुद्धवज्रं हृत्पार्श्वपीडाकुष्ठरुजाकरम् ॥ ५८ ॥

पाण्डुतापगुरुत्वं च तस्मिन्वज्रे विशोधयेत ।
पाण्डुरोगं पार्श्वपीडां कीलसन्दाहसन्ततिः ॥ ५९ ॥

इति रत्नदीपिकायां वज्राणां शुभाशुभकथनं नाम
प्रथमं ज्योतिः

——

" अथ मुक्तापरीक्षा "

द्वितीयं ज्योतिः—

मुक्तोत्पत्तिस्थानानि

जीमूतकरिमत्स्याहिवंशशङ्खवराहजाः ।
शुक्त्युद्भवाश्च विज्ञेया अष्टौ मौक्तिकजातयः ॥ ६० ॥ गरुड पुराण ६९-७

²तेषामेकं सुलभ्यं च शुक्तिजं लोकविश्रुतम् । बृहत्संहिता ८०-१
शुक्रनीति ४-२-५०
मानसोल्लास २-३-४२६

जीमूतकरिमत्स्याहिवंशशङ्खसमुद्भवम् ।
कदाचिद् बहुभिः कालैर्दृश्यते मौक्तिक फलम् ॥६१॥ समस्तरत्नपरीक्षा १, २ (मुक्ता)

जीमूते ¹शुचिरूपाणि करौ(?) ²पाटलभासुरम् । बुद्धभट १, ६ (मौक्तिक)
मत्स्ये श्वेतानि तेजांसि फणीन्द्रे नीलभासुरम्³ ॥६२॥

हरिच्छ्वेतं तथा वंशे पीतश्वेतं च शूकरे⁴ ।
शङ्खशक्त्युद्भवं श्वेतं मुक्तारत्नमनुत्तमम् ॥ ६३ ॥ बुद्धभट ६, ११ (मौक्तिक)

शङ्खशक्त्युद्भवं यच्च क्षारोदधिसमुद्भवम् ।
सुवृत्तं सुप्रभं तुङ्गं मुक्तारत्नं प्रशस्यते⁵ ॥ ६४ ॥

मौक्तिकगुणाः

शीतलं प्राणदं शुक्लं गुरु स्वच्छं सुनिर्मलम् ।
तेजोऽधिकं सुवृत्तं च मौक्तिकं गुणवत्तरम् ॥ ६५ ॥

सुरञ्जनं गुरु स्निग्धं सुवृत्तं निर्मलं स्फुटम् ।
कथ्यन्ते रत्नशास्त्रज्ञैः मौक्तिकस्य च षड्गुणाः⁶ ॥ ६६ ॥

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1. C. खानयः 2. A. adds these Vss. 3. B. जीमूतं, b. जीमूते परिशुक्लाभम् । 4. A. करि ; B. करे ; D. भास्वरम । 5. B. drops this line. 6. adds these Vss.

मधुपीतसितत्वं च छाया च त्रिविधा मता ।
ज्ञातव्या रत्नशास्त्रज्ञैः मुक्ताच्छायाविनिर्णयात् ॥ ६७ ॥

शुक्लत्वं च सुवृत्तत्वं ऋजुसूक्ष्मसुरन्ध्रता ।
सुकान्तित्वं च शस्यन्ते रत्नशास्त्रविशारदैः ॥ ६८ ॥

[1]गारत्नाशष्वविन्दुश्चरेखा(?)जलगर्भता ।
सर्वरत्नेष्वमी पञ्च दोषाः साधारणा मताः ॥ ६९ ॥

क्षेत्रतोयभवा दोषा रत्नेषु न लगन्ति ते ।
दूरिश्वेतं लघु स्निग्धं रश्मयः निर्मलं महत् (?) ॥ ७० ॥

ख्यातं तोयप्रभं वृत्तं मौक्तिकं नवधा शुभम् ।
रूक्षाङ्गं निर्मलं श्यामं ताम्राभं लवणोपमम् ॥ ७१ ॥

दोषपरिहारेण मूल्यविनिश्चयः

अर्द्धं शुद्धं च विकटं ग्रन्थिकं मौक्तिकं त्यजेत् ।
यावन्मूल्यं स्थितं तत्र मुक्तारत्नस्य कीर्तितम् ।
[2]चतुर्थांशविहीनत्वं क्रमात्क्षत्रादिके मणौ ॥ ७२ ॥

नीलच्छायं सुवृत्तं च कक्कोली [3]फलसन्निभम् ।
फणिजं भासुरं रम्यं शरदिन्दुसमप्रभम् ॥ ७३ ॥

राज्याश्वरत्नसम्पत्तिं गजवाजिपुरःसराम् ।
प्राप्नोति वंशजातिः स्याद्गृहे यस्य सदा मणिः[4] ॥७४॥ | गरुडपुराण ६९-१४

1 B. adds the following four lines. 2. Arrangement of the verse is disturbed in D. 3. D. कर्कटी । 4. B. changes the position of the vs.

बदरीफलमात्रं तु दीप्यते करकासमम्[1] ।
तद्रत्नं लक्षदं[2] प्रोक्तं भुक्तिमुक्तिफलप्रदम् ॥ ७५ ॥

नवदोषा गुणाः षट् च छायाजाति[3]र्विभागतः ।
मूल्यं चाष्टविधं प्रोक्तं[4] मौक्तिकस्य धनेश्वरैः[5] ॥७६॥ | मानसोल्लास २-४-४९

मौक्तिके दोषाः

सच्छिद्रं[6] कर्कशं क्षुद्रं रक्ताभं च सबिन्दुकम्[7] ।
मलिनं निष्प्रभं विद्धं विभग्नं [8]मौक्तिकं त्यजेत् ॥ ७७ ॥

स्वच्छाभं[9] च सुवृत्तं च गुरु स्निग्धं च निर्मलम् ।
तुङ्गमिन्दुसमाभासं मुक्तारत्नमनुत्तमम् ॥ ७८ ॥

मौक्तिके जातिभेदः

श्वेतच्छायो भवेद्विप्रः क्षत्रियश्चार्करश्मिधृत् ।
पीतच्छायो भवेद्वैश्यः शूद्रः कृष्णरुचिर्मतः ॥ ७९ ॥

अष्टाभिः सितसिद्धार्थैर्यवतण्डुलमुच्यते[10] ।
यवैश्चतुर्भिर्गुञ्जा स्यात् तया मूल्यं विनिर्दिशेत्[11] ॥ ८० ॥

सुवृत्तं सुप्रभं श्वेतं गुञ्जामात्रमनुत्तमम् ।
पञ्चविंशतिमूल्यं तु रत्नशास्त्रे ह्युदाहृतम् ॥ ८१ ॥

1. B. उदितार्कसमप्रभम् ; वर्षोपलैः समम् in D. 2. D. लक्षणम् ; A. भुवि भुक्ते फलप्रदम् । 3. D. कान्ति । 4. D. प्राह । 5. B. C. drop the verse ; C. धनेश्वरः । 6. B. अच्छिद्रम् । 7. A. D. मारक्तमतिचायतम् । 8. A. B. D. चित्रं भग्नं च । 9. D. स्वच्छभावम् । 10. C. शतं सिध्यर्थैर्यवतन्दुलमुदाहृतम् । 11. B. C. drop this verse.

अनेनोत्तममूल्येन गुञ्जावृद्धिक्रमेण च[1] ।
मुक्तायां क्रियते मूल्यं गुणदोष[2]स्वभावतः ॥ ८२ ॥

गुञ्जानां तु चतुःषष्ट्या गद्यानकमितीरितम्[3] ।
उत्तमं मौक्तिकं यच्च तद्रत्नं कोटिभाजनम् ॥ ८३ ॥

यथा च[4] वर्धते मुक्ता तथा मूल्यं च वर्धते ।
हीयते[5] च यथा मुक्ता तथा हानिश्च जायते ॥ ८४ ॥

मौक्तिके कृत्रिमत्वसंशयः

मौक्तिके यदि सन्देहः कृत्रिमे सहजेऽपि वा ।
परीक्षा चात्र कर्तव्या रत्नशास्त्रविशारदैः ॥ ८५ ॥

क्षिपेद्गोमूत्रभाण्डेषु लवणक्षारसंयुतम्[6] ।
स्वेदयेद्वह्निना वाऽपि श्वेतवस्त्रेण वेष्टयेत् ॥ ८६ ॥

हस्ते मौक्तिकमादाय व्रीहेस्तुषेण मर्दयेत्[7] ।
कृत्रिमं भङ्गमायाति सहजं चातिदीप्यते[8] ॥ ८७ ॥

(शुक्रनीति ४-२-६२-६३; बुद्धभट ५९-६० (मौक्तिक))

[9]मौक्तिकं तु मधुरं सुशीतलं
दृष्टिदोषशमजं विषापहम् ।
राजयक्ष्मपरिकोपनाशनं
साधकं भवति वीर्यपुष्टिदम् ॥ ८८ ॥

इति रत्नदीपिकायां मुक्तालक्षणं नाम द्वितीयं ज्योतिः

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1. D. अनेकोत्तरमूल्येन । 2. D. प्रभावतः । 3. B. भारेण च मितं च तत्; D. पद्यानकमितीरितम् । 4. A. गत्यैव; D. माने च वर्धते । 5. B. क्षीयते D. हानिश्च । 6. B. drops the line. 7. B. शालितुषेण; C. व्रीहिपिष्टैः प्रमर्दयेत; D. व्रीहित्षेण धर्षयेत् । 8. This line is much mutilated in D. 9. D adds the verse.

"अथ माणिक्यपरीक्षा"

माणिक्योत्पत्तिस्थानानि

सिंहले च सुवेले च मलये गन्धमादने ।
समुद्रस्यान्तरे कच्छे[1] माणिक्योत्पत्तिभूमयः ॥८९॥

(समस्तरत्नपरीक्षा १, २; गरुडपुराण ८०. १५; मानसोल्लास २-४-४०३-४४; बुद्धभट २-६, १८ (पद्म))

[2]माणिक्यं पद्मरागाख्यं द्वितीयं नीलगन्धि च ।
कुशेशयदलच्छायं स्वच्छं स्निग्धं गुरु स्फुटम् ॥९०॥

(बृहत्संहिता ८१-८२)

वृत्तायतं समं गात्रं माणिक्यं श्रेयसे स्फुटम् ।
माणिक्यस्यानुवक्ष्यामि जातिभेदचतुष्टयम् ।
ब्रह्म क्षत्रं च वैश्यं च शूद्रं चाथ यथाक्रमम् ॥९१॥

(युक्तिकल्पतरु पद्मरागादि ७१-७२-७३)

श्वेतरक्तो भवेद्विप्रश्चातिरक्तस्तु क्षत्रियः[3] ।
रक्तपीतो भवेद्वैश्यो रक्तनीलस्तथान्त्यजः ॥ ९२ ॥

(विष्णुधर्मोत्तर पुराण २-१४-१५-१६)

पद्मरागो भवेद्विप्रः कुरुविन्दस्तु क्षत्रियः ।
श्यामगन्धिर्भवेद्वैश्यो मांसखण्डस्तथान्त्यजः ॥ ९३ ॥

माणिक्यरुचयः

शोणपद्मनिभाकारं खदिराङ्गारसप्रभम् ।
पिकनेत्रारुणं वापि सारसाक्षनिभं भवेत्[4] ॥ ९४ ॥

(मानसोल्लास २-४ ४८७; युक्तिकल्पतरु पद्म ७४)

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1. C. जातम् । 2. B. adds the three lines. 3. The whole line is mutilated in D. 4. A. शारदाब्जसमप्रभम् ।

चकोरखञ्जनेत्राभं खद्योताग्निसमप्रभम् । — युक्ति ७५
पद्मरागं द्विजं प्रोक्तं छायाभेदेन सप्तधा ॥ ९५ ॥ — बुद्धभट ८-९ (पद्य)

गुञ्जासिन्दूरबन्धूकनागरङ्गसमप्रभः । — युक्ति ७५
दाडिमीकुसुमाभासः[1] कुरुविन्दस्तु क्षत्रियः ॥ ९६ ॥ — बुद्धभट ८-९ (पद्य)

[2]आनीलं लोहितं रत्नं रत्नसौगन्धिकं भवम् ।
नानाभिर्धातुभिर्बद्धं तद्रत्नं कुरुविन्दकम् ॥ ९७ ॥

हिंगुलाशोकपुष्पाभं ईषत्पीतं तु लोहितम्[3] । — युक्ति ७६
नव[4]लाक्षारसप्रायं[5] वैश्यं सौगन्धिकं मतम् ॥ ९८ ॥

सुरक्तः कान्तियुक्तः[6] स्याल्लोहालेख्यश्च [7]चिक्कणः । — युक्ति ७७
मांसखण्डः समाख्यातोऽन्त्यजः पापनाशनः[8] ॥ ९९ ॥

यन्मूल्यं पद्मरागस्य सगुणस्य प्रकीर्तितम् । — युक्ति पद्म २४
तावन्मूल्यं चतुर्थांशं[9] कुरुविन्दे विधीयते ॥ १०० ॥

[10]सगुणे कुरुविन्दे च यावन्मूल्यं प्रकल्पितम् । — युक्ति २५
तावन्मूल्यं चतुर्थांशं हीनं स्याच्छयावगन्धिके ॥१०१॥

माणिक्ये मूल्यनिश्चयः

यावन्मूल्यं समाख्यातं वैश्यवर्णेषु सूरिभिः । — युक्ति २६
तावन्मूल्यं चतुर्थांशं हीयते शूद्रजन्मनि ॥ १०२ ॥

1. A. किंशुक । 2. B. adds the verse. 3. B. शतपत्रलोहितम् 4. D. जपा 5. A. धवलाक्षारसप्रायम् ; C. यवालाक्षारसप्रायम् ; 6. A. कान्तिहीनः, D. कान्तिदिवशा. The whole line is mutilated in D. 7. B. लोहलेख्यः 8. B. मांसपिण्डसमभासं मतिदं पापनाशनम् 9. A. चतुर्धा तुः 10. B. drops this verse and the one following.

लघु [1]वज्रं प्रशंसन्ति गुरुत्वं पद्मरागगम् ।
कोमलत्वं च मुक्तायां जायते नीलमौक्तिके[2] ॥ १०३ ॥

ऊर्ध्ववर्तिरधोवर्तिपार्श्ववर्तिश्च यो मणिः ।
पिण्डगौरवभेदाच्चोत्तमाधममध्यमः ॥ १०४ ॥

यो मणिर्दृश्यते दूरा[3]ज्ज्वलद्वह्निसमप्रभः ।
वंशकान्तिः [4]स विज्ञेयो रत्नशास्त्रविशारदैः ॥१०५॥ — युक्ति वज्रादि २१

बालार्काभिमुखं कृत्वा दर्पणे धारयेन्मणिम् । — युक्ति. वज्रादि २२
तत्र कान्तिविभागेन जातिमूल्यं विनिर्दिशेत्[5] ॥१०६॥ — बुद्धभट-१० (पद्य)

एकद्वित्रिचतुःपञ्चषट्सप्तरक्तिमानतः[6] ।
वर्तिर्भवति [7]रत्नानां तस्मान्मूल्यं विनिर्दिशेत् ॥ १०७ ॥

ऊर्ध्ववर्तिर्मणिश्चैव यवोच्छ्रायप्रमाणतः ।
दशोत्तरे शते[8]द्वे च पद्मरागस्य मूल्यता ॥ १०८ ॥

सर्षपमात्र[9]कान्तिश्चैकैकां वर्धते यदि ।
स्थापयेद्द्विगुणं मूल्यं यावद्विंशतिसर्षपम् ॥ १०९ ॥ — गरुडपुराण ७०-२६-२७

माणिक्ये कृत्रिमत्वशङ्का — युक्तिवज्रादि १६, १७

सन्देहो जायते [10]कश्चित्कृत्रिमे सहजेऽपि वा ।

अन्योन्यं घर्षयेद्रत्नं[11] लक्ष्म तस्माद्विपद्यते ॥ ११० ॥

1. D. रत्नम् 2. B. drops the line; D. सुनीलं श्वेतरक्तकम् 3. A. ज्वालावह्नि ; D. जलवह्निः 4. C. रत्नकान्तिः; D. जलकान्ति 5. B. drops this verse and the one following. 6. A. सित-सिद्धार्थ; D. सिद्धसिद्धार्थ 7. B. श्येता भवेत् 8. A. दशोत्तरशतं चेतत् । 9. A. गात्र D. सर्षपे पात्रकान्ति । 10. B. किंचित् । 11. A. वर्धयेत् ।

"अथ माणिक्यपरीक्षा"

नीलं वा पद्मरागं वा रत्नं तेनैव लक्ष्यते ।
वज्रं वज्रान्तरेणैव नात्र कार्या विचारणा ॥ १११ ॥

दुग्धे वमति यो घृष्टो[1] न च लोहेन भिद्यते ।
ऊर्ध्ववर्तिः[2] स्वभावेन स मणिर्धनदः शुचिः ॥ ११२ ॥

माणिक्ये दोषाः

रन्ध्रकार्कश्यमालिन्यरूक्ष्यवैशद्यसंयुतं ।
चिपिटं लघु वक्रं च माणिक्यं दुष्टमष्टधा[3] ॥ ११३ ॥

मानसोल्लास
२-४-४७९-४८४
(बुद्धभट २२-२४ पद्य)

[4]कोमलद्रुमयन्त्वश्च स मणिर्दोषदो भवेत् ।
अंकोलफलशंखाख्यं पुत्रसौभाग्यनाशनम् ॥ ११४ ॥

अशोकफलवाडं च दरिद्रत्वं करोति हि ।
धनाढ्यं पुत्रसौभाग्यं करोति मधुसन्निभम् ॥ ११५ ॥

अङ्कदुष्टं च यद्रत्नं यस्य वेश्मनि तिष्ठति ।
अपवाददरिद्रत्वचिन्ताशोकभयं भवेत् ॥ ११६ ॥

इति रत्नदीपिकायां माणिक्यलक्षणं नाम
तृतीयं ज्योतिः

———

1. D. शुद्धमाणिक्यजो । 2. D. ऊर्ध्ववर्तिश्रतावेन । 3. B. gives this additional verse. 4. D. adds the following verse.

चतुर्थं ज्योतिः

"अथ नीलपरीक्षा"

[1]जलनीलेन्द्रनीलं च शक्रनीलं तयोर्वरम् ।
श्वेतगर्भितनीलाभं लघु तज्जलनीलकम् ॥ ११७ ॥

एकच्छायागुरुस्निग्धस्वच्छपिण्डितविग्रहम् ।
मृदुमध्योल्लसज्ज्योतिः सप्तधा नीलमुत्तमम् ॥ ११८ ॥

गरुडपुराण ७२-५

कोमलं विहितं श्लक्ष्णं निःसारं रक्तगन्धि च ।
चिपिटाभं सरूक्षं च दुष्टनीलं तु सप्तधा ॥ ११९ ॥

गरुडपुराण ७२-६
मानसोल्लास
२-४-४९५-४९९

नीलप्रभेदाः

चतुर्धा नीलमाख्यातं [2]वर्णभेदेन सूरिभिः ।
उत्पत्तिर्द्विविधा तस्याकरद्वययोगतः[3] ॥ १२० ॥

श्वेतनीलं रक्तनीलं पीतनीलमथापि वा ।
कृष्णनीलं तथा ज्ञेयं ब्राह्मणादिक्रमेण च ॥ १२१ ॥

नीलोत्पत्तिभूमयः

सिंहले च कलिङ्गे च नीलानामाकरं विदुः ।
उत्तमं सिंहलोद्भूतं मध्यमं च कलिङ्गजम्[4] ॥१२२॥

गरुडपुराण ७२-१
मानसोल्लास २-४-४९२
समस्तरत्नपरीक्षा
१-२ (नीति)

नीलगुणाः

नीलस्य षड्विधा दोषा गुणाः पञ्चविधास्तथा ।
मूल्यं षोडशधा[5] प्रोक्तं छाया रत्नगुणै-[6]र्भवेत ॥ १२३ ॥

1. B. Only gives the first four verses. 2. A. चतुर्भेदेन । 3. D. देवयोगतः । 4. B. drops the verse. 5. A. षोडशकम् । 6. B. C. वज्रगुणैर ।

नीलदूषणानि

शूद्रकः पटलच्छाया कर्करात्रासचित्रकम्[1] ।
सृत्पाषाणरौक्ष्यं[2] च महानीलस्य दूषणम् ॥ १२४ ॥

युक्तिकल्पतरु
इन्द्रनील १९

शूद्रके च दरिद्रत्वं पटले शूरविग्रहम् ।
छायायां कान्तिहानिः स्यात्पैशुन्यं त्रिषु जायते[3] ॥ १२५ ॥

देशत्यागो दरिद्रत्वं कर्करायाः फलं महत् ॥
त्रासे शत्रोर्भयं धत्ते चित्री कुष्ठं[4] विनिर्दिशेत् ॥ १२६ ॥

एवं बहुविधा दोषास्त्याज्या रत्नस्य सूचकैः[5] ।
गणाश्चैषां प्रवक्ष्यामि यथादिष्टाः पुरातनैः ॥ १२७ ॥

गुरुः स्निग्धश्च वर्णाढ्यः पार्श्ववर्तिश्च रञ्जकः[6] ।
इन्द्रनीलः समाख्यातः चतुर्भिश्चमहागुणैः ॥ १२८ ॥

युक्तिकल्पतरु
इन्द्रनील-८

नीलच्छायाः

छायाश्चैव प्रवक्ष्यन्ते यथादिष्टाः पुरातनैः ।
चतुर्धा जातिभेदेनाधमोत्तमध्यमाः[7] ॥ १२९ ॥

नीलं च[8] शुककण्ठाभमतसीपुष्पसन्निभम्[9] ।
कोकिलाकण्ठसंकाश बर्हिशंखसमप्रभम्[10] ॥ १३० ॥

मानसोल्लास
२-४-५०१-५०२

चाष[11]पक्षसमाकारा द्विविधा तस्य दीधितिः ।
दोषहीने गुणाढ्ये च ह्युत्तमाकरसंभवे ॥ १३१ ॥

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1. D. कर्कराभासछिद्रकम् । 2. D. रौप्य । 3. B. drops the four lines from above. 4. D. चित्रकृष्णम् । 5. D. सूरिभिः 6. D. अभिरक्षनः 7. B. drops the verse. 8. A. नीलानाम् 9. A. कुसुमता च सा 10. A. वर्तिकस्य शिरः समा; D. बर्हिकण्ठ 11. A. वीयपक्ष

मूल्यनिश्चयः

नीलें मूल्यं प्रवक्ष्यामि मणेर्मूल्यानुसारतः[1] ।
यन्मूल्यं पद्मरागस्य सगुणस्य प्रकीर्तितम् ॥ १३२ ॥
तन्मूल्यं शक्रनीलस्य मुनिभिः परिकीर्तितम् ।
दुग्धमध्ये क्षिपेन्नीलं दुग्धं चेन्नीलतां व्रजेत् ॥१३३॥

बुद्धभट-१५-१६
(नील)

इन्द्रनीलः स विज्ञेयो रत्नशास्त्रविशारदैः ।
एवं गुणविशिष्टो यो लोकानां हितकारकः ।
परीक्षा शक्रनीलस्य बुधैरेवं प्रकीर्तिता[2] ॥ १३४ ॥

मानसोल्लास
२-४-५०५
विष्णुधर्मोत्तर
पुराण
२-१५-२१

इति रत्नदीपिकायां नीलरत्नकथनं नाम
चतुर्थ ज्योतिः ।

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1. A. माणिक्याद्यनुसारतः 2. B. परीक्षा तत्र कर्तव्या शक्रनीलस्य कोविदैः ।

पञ्चमं ज्योतिः—

" अथ मरकतपरीक्षा "

सुस्वच्छं गुरु वर्णाढ्यं रुचिसुस्निग्धवेणुकम् ।
षड्गुणाः पञ्च दोषाश्च संयुक्तं च विषापहम् ॥ १३५ ॥

चतुर्विधानि तेजांसि महामरकतस्य च ।
प्रथमं शैवलाभं च शुकाभमपरं भवेत् ॥ १३६ ॥

शिरीषकुसुमाभं च चतुर्थं तुच्छवर्णकम् ॥
हरितच्छविमध्ये तु कृष्णच्छाया हि शोभना ॥ १३७ ॥

ब्राह्मणः क्षत्रियो वैश्यः शूद्रश्चेति यथाक्रमम् ।
छायाभेदेन विज्ञेयाश्चतुर्वर्णाः क्रमेण च[1] ॥ १३८ ॥

मरकतोत्पत्तिभूमयः

[2]मणिर्मरकतो नाम मीनपत्रसमच्छविः[3]
तुरुष्के मागधे यस्याप्याकरोत्पत्तिभूमयः ॥ १३९ ॥

गरुडपुराण-७१-४
मानसोल्लास
२-४-५०७
समस्तरत्नपरीक्षा १-२
(मरक्त)

उत्तमं हि तुरुष्केषु[4] मध्यमं मगधोद्भवम् ।
पिङ्गकान्तिः[5]स्वभावेन मूल्यं सर्वत्र पूज्यते ॥१४०॥

बृहत्संहिता ८२-१
गरुडपुराण-७१-७
मानसोल्लास
२-४-४१५-४१७

मरकतच्छायाः

शुकपक्षनिभाकान्ति[6]र्वंशपत्रनिभापरा
शिखिपक्षनिभा काचिज्जयन्ती[7]पत्रकोपमा ॥ १४१ ॥

काचिच्छैवालहरिता दूर्वापत्रनिभापरा[8] ।
एवं बहुविधा कान्तिर्दृश्यते हरिते मणौ ॥ १४२ ॥

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1. D. adds these vss: 2. And D. also adds before this—
नलिनीपत्रमध्यस्थं यथा वारि तथा स्थितं ।
एषा मरकतच्छाया निर्मला तु भविष्यति ॥
3. A. चित्रनाम; D. नागपित्त 4. A. तुरुष्काणे ; C. तुरुष्कोत्थो; D. तुरुष्के हि
5. D. पिण्डकान्तिः 6. A. काचिद् 7. A. जायन्ती 8. Line dropped in D.

गुणाः

स्निग्धत्वं च मरुत्वं च तेजस्त्वं पिण्डसांस्थितिः ।
चतुर्भिर्लक्षणैर्युक्तो यदि मारकतो मणिः ॥ १४३ ॥

बुद्धभट २७

विषघ्नः सर्वसत्त्वानां पन्नगानर्धवारणम्[1] । (?)
धर्तव्यः स प्रयत्नेन नात्र कार्या विचारणा ॥१४४॥

मानसोल्लास
२-४-५१८
बुद्धभट-१० (मरकत)

सप्त दोषा गुणाः पञ्च छाया चाष्टविधा स्मृता ।
मूल्यं द्वादशकं प्रोक्तं मारक्तस्य गुणागुणैः ॥१४५॥

मानसोल्लास
२-४-५०८

दोषाः

रौक्ष्यं चैव तु विस्फोटो पाषाणप्रतिभातया ।
कर्करो जरठश्चैव मरक्तः सप्तमः स्मृतः[2] ॥ १४६ ॥

युक्तिकल्पतरु
मरकतयुक्ति
५३ ५४

रौक्ष्यं व्याधिः सविस्फोटो घातपाषाणतेजनैः ।
शृङ्गे च रोगशोकादिः कर्करो दुःखदायकः ॥१४७॥

मानसोल्लास
२ ४ ५०९ ५११

शिखी व्याघ्रभयं धत्ते जरठे मृत्युरेव च ।
इमे दोषाः समाख्याता रत्नशास्त्रविशारदैः ॥ १४८ ॥

गुणांश्चैव प्रवक्ष्यामि यथादिष्टाः पुरातनैः ।
आकरोत्पत्तितः कृत्वा यावन्मूल्यं सुनिश्चितम् ॥ १४९ ॥

सेविते नरसिंहे वा वर्तिते च हुताशने[3] । (?)

मूल्यनिश्चयः

यावत्पदं च सम्भूतिस्तावदाकारसेवया ॥ १५० ॥
हीयते पतयः कोकि(?)विनिर्मितमहामणिः[4] ।

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1. D. पन्नगादंशना यथा 2. Line badly written in D. 3. D. सर्वत्र सकलैर्देवैः कल्प्यते बाहुताडने (?) 4. D. क्रियते या करिद्भिश्च काकली-भिर्महामणिः (?)

विक्रीयते महीपालैः स्वर्णकोटिशतैर्युता ॥ १५१ ॥

गारुडोऽयं मणिर्धार्यो सर्वलक्षणसंयुतः ।

विषघ्नः पुण्यदो धन्यो धनदः पावनः शुचिः[1] ॥ १५२ ॥

स्वच्छता गुरुता कान्तिः स्निग्धता पिण्डगौरवम् ।

हरितत्वं रञ्जकत्वं सप्त मारकते गुणाः ॥ १५३ ॥

युक्तिकल्पतरु ६२

महामरकतस्वरूपम्

पद्मपत्रगतः स्वच्छो जलबिन्दुर्यथा भवेत् ।

तथा मरक्तकगता श्यामला हरितामला[2] ॥ १५४ ॥

युक्तिकल्पतरु ५२

यस्तु भास्करसंस्पर्शाद्वस्त्रन्यस्तो महामणिः ।

रञ्जयेदात्मपादैस्तं महामरकतो हि सः ॥ १५५ ॥

चतुर्धा जातिभेदस्तु महारकते मणौ ।

छायाभेदेन विज्ञेयश्चातुर्वर्ण्यस्य लक्षणैः[3] ॥ १५६ ॥

युक्तिकल्पतरु ४८

गुणपिण्डसमायुक्ते हरितामलभासुरे[4] ।

मूल्यं द्वादशकं प्रोक्तं जातिभेदेन सूरिभिः ॥१५७॥

युक्तिकल्पतरु ६९

यथा पङ्कजरागस्य मणेर्मूल्यं प्रकल्पितम् ।

शुभाङ्गमूर्ध्निवर्तित्वं पार्श्वे हरित्कोमले ॥ १५८ ॥

कथितो वैशमध्ये तु तन्मूल्यं यवकैर्भवेत् ।

यवैके तु शतं पञ्च सहस्रं द्विगुणे तथा ॥ १५९ ॥

त्रिभिश्चैव सहस्रे द्वे चतुर्भिश्च चतुर्गुणम् ।

सदोषे पद्मरागे तु यथा मूल्यं च हीयते ॥ १६० ॥

युक्तिकल्पतरु ७०

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1. D drops the line. 2. D has another variant of the verse which quoted under note on the previous page. note 2. 3. D takes this in its additional vss. at the beginning of the Chapter V. 4. D. भास्वरे

अथ दोषाः

द्विच्छायं कान्तिहीनंश्च रूक्षं रागविवर्जितम् ।

महामरकतं रत्नं दोषयुक्तं विवर्जयेत ॥ १६१ ॥

रूक्षं च गरुडं स्फोटं पाषाणमलिनं तथा ।

शर्कराजरठं चैव शबलं तेऽपि सप्त वै ॥ १६२ ॥

जरठं मन्ददीपि स्यात शबलं बहुवर्णकम् ।

रूक्षदोषेण संयुक्तं सर्वव्याधिप्रदं भवेत ॥ १६३ ॥

बन्धुरोधो भवेत्क्षिप्रं मलिनं दोषसंयुतम् ।

वैधव्यं पुत्रशोकं च शर्करादोषसंयुतम् ॥ १६४ ॥

जरठादोषसंयुक्तं दंष्ट्रिणोऽग्निभयं भवेत ।

शबलादोषसंयुक्तं भूषणानि न धारयेत ॥ १६५ ॥

तथा मरक्तके मूल्यं हीयते दोषदर्शनात् ।

स्निग्धे चतुर्थांशे चैव लघोश्चार्धं विवर्जयेत[2] ॥ १६६ ॥

कृत्रिमत्वसंशयः

कृत्रिमत्वं यदा रत्ने शंक्यते सूरिभिः क्वचित् ।

घर्षयेत्प्रस्तरे रत्नं काचस्तस्माद्विपद्यते ॥ १६७ ॥

लेखयेल्लोहशृङ्गेणाथवा चूर्णेन लेपयेत ।

सहजः कान्तिमाप्नोति कृत्रिमो लीयते मणिः ॥ १६८ ॥

इति रत्नदीपिकायां मरकतलक्षणं नाम

पञ्चमं ज्योतिः ।

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1. D adds these verses. 2. D. स्निग्धे चतुर्धा जातौ च लक्ष्मे दोषं विवर्जयेत् ।

षष्ठं ज्योतिः—

"अथ गोमेदपरीक्षा"

गोमेदस्वरूपम्

गोमेदसमरागत्वाद्गोमेदं रत्नमुच्यते ।
सुस्वच्छं गोजलच्छायं स्वच्छं स्निग्धसमं गुरु ॥ १६९ ॥

निर्दलं मसृणं दीप्तं गोमेदं शुभमष्टधा[1] ।
स्वच्छकान्तिर्गुरुः स्निग्धो वर्णाढ्यो वर्णिभिर्वरः ।
धवलः पिञ्जरो[2]धन्यो गोमेद इति विश्रुतः ॥ १७० ॥

युक्तिकल्पतरु गोमेद ३९

जातिभेदः

चतुर्धा जातिभेदैस्तु गोमेदेऽपि प्रकीर्तितः ।
ब्राह्मणः क्षत्रियो वैश्यः शूद्रश्चेति यथाक्रमम् ॥ १७१ ॥

यथाजीवितरत्नाकरे

आहोचितं वराहश्च यत्र गोमेदलक्षणम् ।
मधुबिन्दुसमच्छायं गोमूत्रच्छविनिर्मलम् ॥ १७२ ॥
गोमेदकं तथाख्यातं रत्नं सर्वगुणावहम्[3] ।
विच्छायं लघु रूक्षाभं चिपिटं पटलान्वितम्[4] ।
निष्प्रभं पीतकाभं च गोमेदं न शुभावहम् ॥ १७३ ॥

गुणाः मूल्यं च

तद्गुणाः—

गोमेदं कफपितघ्नं क्षयपाण्डुविषापहम् ।
रुच्यं वह्निकरं स्वित्रं रोचनाभिर्विशुध्यति ॥ १७४ ॥

1. B. adds first three lines; D drops these. 2. C. and D. पिङ्गलः
3. D. gives these lines. 4. D reads these differently.
द्विच्छायं लघु रूक्षाप्ढयं पाटल निष्प्रभ त्यजेत् । 5. Added by D.

प्रवाले राजतं मूल्यं गोमेदेऽपि तथैव च ।
वैदूर्ये पुष्परागे च मूल्यं स्वर्णसमं भवेत्[6] ॥ १७५ ॥

इति रत्नदीपिकायां गोमेदलक्षणं नाम
षष्ठं ज्योतिः ।

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6. This same Sloka is further repeated under वैदूर्यपरीक्षा ।

सप्तमं ज्योतिः—

"अथ मणिगुणकथनम्[1]"

अथ स्फटिकपरीक्षा

स्फटिकं दाडिमीबीजमशोकमधुवर्णकम् ।
काम्बोजरत्नगन्धाढ्यं स्फटिकं च त्रिरङ्गकम् ॥ १७६ ॥

तद्दोषाः

तत्त्वसारं नीलवर्णं निष्प्रभं च त्यजेद्बुधः ।

भस्माङ्कमणिः

पीतः श्यामः समः स्निग्धः शिलारेखासमन्वितः ।
भस्माङ्क इति ख्यातः कथितो मणिरुत्तमः ॥ १७७ ॥

गारुडोद्धारपरीक्षा

बहुपीतः सितः श्यामैरपीतो बिन्दुवर्जितः ।
स भवेद्गारुडोद्धारः पीतश्यामरुचिर्मणिः ॥ १७८ ॥

तार्क्ष्यमणिः

हरिद्वर्णो गुरुः स्निग्धो वह्निवत्तार्क्ष्य उत्तमः ।
विकटं निष्प्रभं नीलं पीतं तार्क्ष्यं परित्यजेत् ॥ १७९ ॥

तद्गुणाः

ज्वरच्छेदी विषज्वालासन्निपाताग्निमान्द्यकृत् ।

गरुडमणिः

पक्वजम्बूफलाकारः स्निग्धकान्तिसमन्वितः ।
शुक्लरेखान्वितः पश्चात्स्वच्छः स्याद्गरुडोमणिः ॥ १८० ॥

1. Given entirely in D.

आस्तिकमणिः

यस्तोयं लोहितं कुर्यादन्ते वर्णचतुष्टयम् ।
आस्तिक्यवंशजातोऽसौ मणिः सर्वविषापहः ॥ १८१ ॥

सुवर्णरेखामणिः

लोहितो वर्तुलः स्निग्धः शुक्लरेखासमन्वितः ।
मणिः सौवर्णरेखाढ्यो ज्ञेयः सर्वविषापहः ॥ १८२ ॥

इति रत्नदीपिकायां मणिगुणकथनं नाम
सप्तमं ज्योतिः

अष्टमं ज्योतिः—

“ अथ वैदूर्यपरीक्षा ”

वैदूर्यस्वरूपम्

मूल्यञ्च

मार्जारनयनाभं[1] वा रसोनप्रतिमं[2] हि वा ।
कठिनं निर्मलं स्निग्धं वैदूर्यं देवभूषणम् ॥ १८३ ॥

युक्ति कल्पतरु
वैदूर्य ७५
समस्तरत्नपरीक्षा १
(वैदूर्य)

वैदूर्यं श्यामशुक्लाभं[3] सुस्वच्छं स्फटिकप्रभम् ।
भ्रमच्छुभ्रोत्तरीयेण गर्भितं शुभमीरितम् ॥ १८४ ॥

श्याम-तोयसमच्छायं चिपिटं लघु कर्कशम् ।
रक्तगर्भोत्तरीयं च वैदूर्यं नैव शस्यते ॥ १८५ ॥

शुकपुच्छच्छविसमः कोकिलाक्षिसमश्च यः ।
शिखिकण्ठाकृतिः कश्चित् वैदूर्यो मणिसत्तमः ॥ १८६ ॥

गोमेदे राजतं मूल्यं प्रवालेऽपि तथैव च ।
वैदूर्ये पुष्परागे च मूल्यं स्वर्णसमं भवेत् ॥ १८७ ॥

वैदूर्यं कफपित्तघ्नं प्रज्ञाबलविवर्धनम्[4] ।

‘ अथ पुष्परागपरीक्षा ’

पुष्परागस्वरूपम्

शणपुष्पसमं कान्त्या[5] स्वच्छभावस्तु चिक्कणः ।
पुत्रदो धनदः पुण्यः पुष्परागमणिर्मतः ॥ १८८ ॥

गुणाः

[6]पुष्परागं गुरुं स्वच्छं स्थूलं स्निग्धं समं मृदु ।
कर्णिकारप्रसूनाभं मसृणं शुभमष्टधा ॥ १८९ ॥

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1. D. मार्जारनेत्रसंकाशम्   2. A. बाणशौणप्रतिमम् ;   D. रसालप्रतिमम्
3. D. श्वामपुच्छाङ्गम्   4. Additional in D.   5. B. समच्छायः
D. बाणपुष्प   6. Added by B.

दोषाः

निष्प्रभं कर्कशं रूक्षं पीतं श्यामं तथोन्नतम् ।
कपिलं कुटिलं पाण्डुं पुष्परागं परित्यजेत् ॥ १९० ॥

इति रत्नदीपिकायां वैदूर्यपुष्परागमणिगुणकथनं
नाम अष्टमं ज्योतिः

' अथ प्रवालपरीक्षा '

प्रवालस्वरूपम्

युक्तिकल्पतरु प्रवाल २३

जवा[1]बन्धूकसिन्दूरदाडिमीकुसुमप्रभः ।
स्निग्धश्च लोहलेख्यश्च प्रवालकमणिर्मतः ॥ १९१ ॥

प्रकाराः

पक्व[2]बिम्बीफलच्छायं वृत्तायतमवक्रकम् ।
स्निग्धं मसृणकं स्थूलं प्रवालं सप्तधा शुभम् ॥ १९२ ॥

शोणिताख्यं यदागच्छेत्प्रयत्नात्कथिते सति । (?)
प्रवालं नाम तद्रत्नं शमकं शोकनाशनम् ॥ १९३ ॥

अस्य दोषाः

पाण्डुरं धूसरं रूक्षं सव्रणं कण्डुरान्वितम् ।
निर्भरं श्रुत्ववर्णं च(?)प्रवालं नेष्यतेऽष्टधा[4] ॥ १९४ ॥

अस्य गुणाः

क्षयपित्ताम्लवातघ्नं विषघ्नं पाचकं लघु ।
विद्रुमं निर्मलं स्निग्धं सर्वदोषरुजापहम् ॥ १९५ ॥

इति रत्नदीपिकायां प्रवाललक्षणकथनं
नाम नवमं ज्योतिः ।

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1. B. गुञ्जा D. यावत् 2. Differently read in D.; A drops it.
3. Additional verse from D. 4. A gives an irrelevent verse after this.

दाहे पीतं सितं स्वेदे घर्षे कुङ्कुमवत्प्रभम ।
मृदुं गुरुं च स्निग्धं च षड्विधं हेमलक्षणम् ॥

" अथ लाजवर्तः[1] "

लाजवर्तोऽल्पशो रक्तो नीलिमामिश्रितप्रभः ।
गुरुश्च मसृणः श्रेष्ठस्तदन्यो मध्यमः स्मृतः ॥१९६॥

रत्नधारणफलानि

रत्नपरीक्षासमुच्चयः १-२ समस्तरत्नपरीक्षा

माणिक्यमुक्ताफलविद्रुमाणि
तार्क्ष्यं च पुष्पं भिदुरं च नीलम् ।
गोमेदकं चाथ विदूरकं च
क्रमेण रत्नानि नवग्रहाणाम् ॥ १९७ ॥

ग्रहानुमैत्र्या कुरुविन्दपुष्प-
प्रवाल-मुक्ताफल-तार्क्ष्य-वज्रम् ।
नीलाख्य-गोमेद-विदूरकं च
क्रमेण मुद्राधृतमष्टसिध्यै ॥ १९८ ॥

सूर्यादिग्रहनिग्रहापहरणं दीर्घायुरारोग्यदं
सौभाग्योदयभाग्यवश्यविभवोत्साहप्रदं धैर्यकृत् ।
दुश्छायाञ्चलधूलिसङ्गतिभवाऽलक्ष्मीहरं सर्वथा
रत्नानां परिधारणं निगदितं भूतादिभीनाशनम्[2] ॥ १९९ ॥

[3]निर्दोषं यदि वज्रकं खलु भवेद्विप्रः परं सिद्धिदो
मृत्युः क्षत्रिय उत्तमः क्षयसशंदत्ते च वैश्यस्तथा । (?)
शूद्रो हन्ति रुजाकरं खलु तथा वीर्यं च सर्वे क्रमा-
द्विप्रक्षत्रियवैश्यशूद्रविषये यो या नरैः पण्डितैः (?) ॥ २०० ॥

वज्रं चेन्न तु काकपादसहितं मृत्युं ददाति ध्रुवं
पुत्रं हन्ति च रक्तविन्दुसहितं निर्माति नो मङ्गलम् ।

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1. Only B has the following four verses. 2. After this A brings an irrelevent description of भीमसेन पाक
3. The following are added only by D.

रेखा-बिन्दुसमायुतं यदि भवेत्तन्निष्फलं गीयते
सर्वैश्शास्त्रविशारदैर्यदि भवेद्द्वैश्यस्तु दोषैर्युतः ॥ २०१ ॥

दन्ते च्छेदमणिः श्रियं क्षपयति स्तम्बेरमाख्योन्नतां
शूद्रश्चेत्किल तादृशः क्षपयति क्ष्मायुर्धनानि ध्रुवम् ।
भग्नः स्याद्यदि विद्रुमो विति(?)नृणां नो मङ्गलामङ्गलम् ।
तत्त्वे दूषितमातनोति सकलं व्याधिं ततः शोधयेत् ॥ २०२ ॥

निर्दोषं द्युतिमौक्तिकं क्षपयति व्याधिं विषघ्नं भवेत्
वीर्यतादिति (?) सारकं भवति तद्धन्ति क्षयाख्यं गदम् ।
माणिक्यं सगुणं ददाति मनुजे तद्भाग्यमावश्यकं
तत्त्वे दोषयुते करोति च भयं चिन्ताथ शोकं तथा ॥ २०३ ॥

दारिद्र्यं च तथाऽपकीर्तिमपि चेन्नीलं च दोषैर्युतं
दारिद्र्यं विदधाति जातु कलहं निष्कान्तिभावं तथा ।
देशत्यागमपि ध्रुवं वितनुते कृष्णं विचित्रं तथा
त्रासं चैव गरुन्मणिर्यदि भवेद्दोषैः समस्तैर्ध्रुवम् ॥ २०४ ॥

रोगाद्रक्षति नैव नॄन्खलु तथा धाता विधत्ते नृणां
दुःखं व्याघ्रकृशानुभीश्च मरणं चासौऽयुतश्चेद्गुणैः ।
दत्ते दिव्यधनं ददाति च महा....विषघ्नो भवेत् ।
धन्यो मण्डनमुत्तमं यदि भवेद्गोमेदकः सद्गुणः ॥ २०५ ॥

पाण्डुं हन्ति कफं च पित्तमधिकं घोरं विषं च क्षयं
दत्ते कान्तिमपि ध्रुवं वितनुते नृणां विचण्डाननम् ॥

पुण्यं सत्तनुजं धनं च तनुते यत्पुष्परागं नृणाम् ।
वैदूर्यं खलु रक्तपित्तशमकं दत्ते प्रतिज्ञाबलम् ॥ २०६ ॥

नृणां विद्रुममुत्तमद्युति विषं चाम्लं च पित्तं क्षयं
वातं हन्ति करोति पाकमधिकं दत्ते च कान्तिं ध्रुवम् ॥

सर्वासां नवपूर्वरत्नकरुचं शर्मप्रदं च ध्रुवं
धार्यं तद्गुणसंश्रितं खलु सदालङ्कारमाणं जनैः ॥ २०७ ॥
सूर्ये पङ्कजरागमिन्दुविषये मुक्ता कुजे विद्रुमं
पालाशं खलु रत्नमिन्दुतनुजेः तत्पुष्परागो गुरौ
नीलं चैव शनैश्चरस्य विषये राहोश्च वैदूर्यकं ।
शुक्रे वज्रमपि सुतं (?) च विहितं केतौ च गोमेदकम ॥ २०८ ॥

इत्येवंनव कीर्तितानि मुनिभिः रत्नानि सर्वग्रह—।
प्रीत्यै व्यासवराहनारदमुखैः सर्वज्ञभावं गतैः ॥ २०९ ॥

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समाप्ता

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